Christian Life

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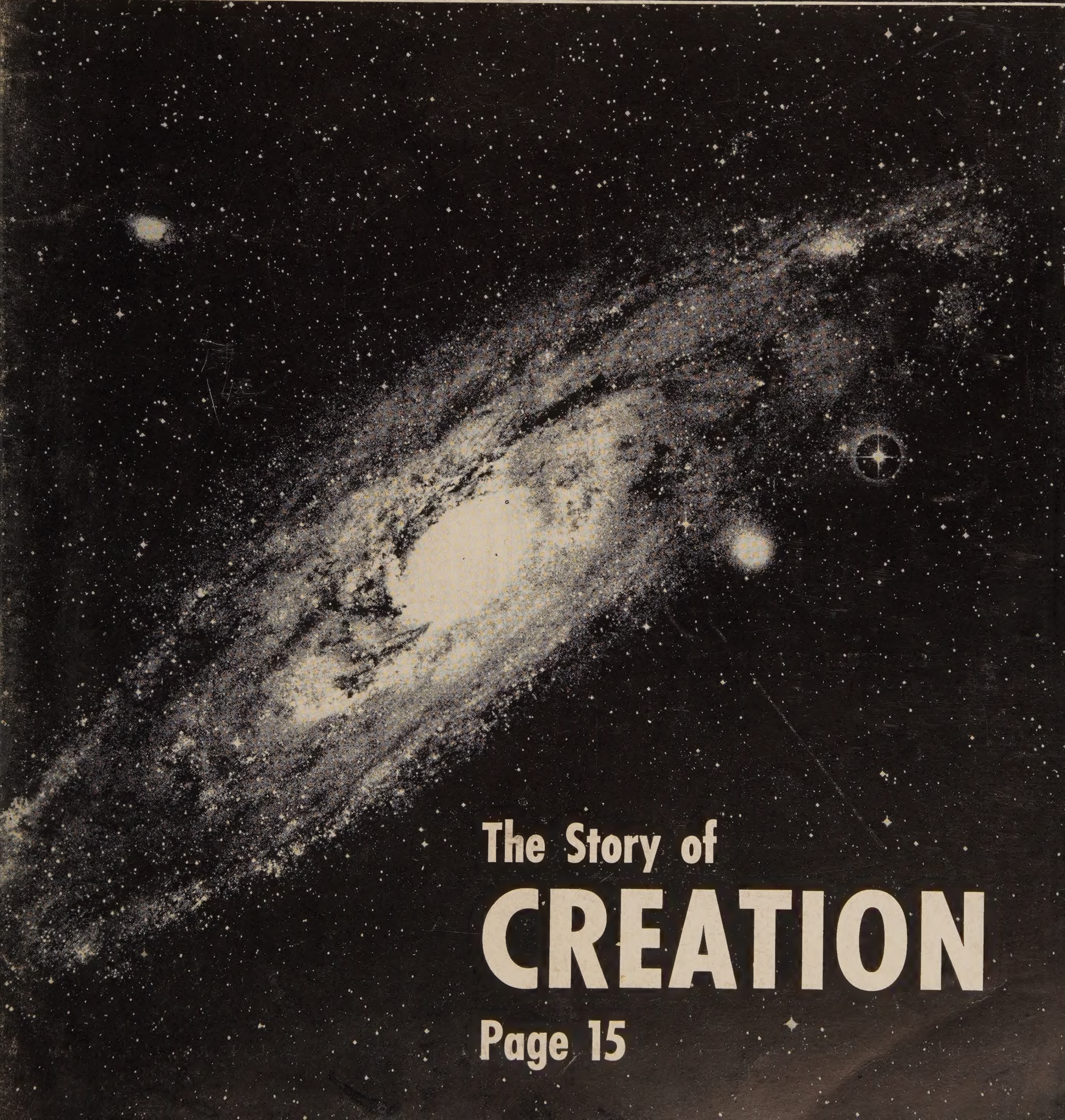

The Story of CREATION

Page 15

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'Tis a Wonderful Thing

This service certainly seems like a wonderful thing, especially to a busy preacher like myself.

Oneonta, Ala. REV. GERALD HAGERTY

■ *We'll furnish information on everything but next week's sermon. That's your job.*

Coming Up from Down Under

Your Readers' Service section reads well and I am sure that it functions as well as it reads.

Hastings, New Zealand JOHN BURNS

■ *Well, there's only one way to find out for sure.*

From the Hart of Michigan

Through your Service I was able to secure a projector which I regard as the finest kind I have used. Rest assured we shall be employing Readers' Service again in the future.

Hart, Mich. MRS. WARD GILLILAND

■ *Thank you. We are assuredly resting.*

Interview Interesting

I appreciate your Service. The interview in the last magazine was interesting and it made the service more personal.

Visalia, Calif. MRS. DANIEL DENTON

■ *Others found the interview with the Readers' Service girls interesting, too. No more proposals, please.*

It's Contagious

You'll notice I have checked a number of things. At first, I only checked one, but as I went through the magazine, I kept seeing things of real interest in it. If I wrote a letter of appreciation about everything I saw, I would be writing several letters to Readers' Service every month.

Harmony, Me. REV. WILFRID MELOON

■ *We're glad we're in tune with harmony.*

Surprise!

We always are surprised (pleasantly) when we see what CHRISTIAN LIFE is doing next.

Picton, Ontario MRS. JACK WAGER

■ *Occasionally, we get surprised, too; usually we're just plain scared.*

We're in Dutch

I am amazed at the way your department operates. I should say it's real American style. I come from Holland and you never hear of a thing like that. Of course, we have magazines that give information, but not this way.

Port Arthur, Ontario HANK DEN HARING

■ *Does anyone want to give away a windmill?*

FREE—For You

You will notice the three features of the new Readers' Service coupon: (1) further information on our advertisers and their products, (2) information on new products listed in the magazine, and (3) free booklets and materials for your use.

You get all this simply by checking the appropriate square below and mailing the coupon to CHRISTIAN LIFE Magazine, 434 S. Wabash, Chicago 5, Ill.

FOR MORE INFORMATION . . .

Place a check mark alongside products and services on which you want specific information.

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FREE INFORMATION and MATERIALS that will improve your service in church and Sunday school.

Booklet on Fear

A 24-page booklet entitled, "What Fears Trouble You?" has been offered by the American Scripture Gift Mission. Endorsed by the Christian Medical Society, this booklet gives practical biblical advice on obtaining a cure from fear.

For your free copy, check item C105-A on the Readers' Service card below.

Electronic Piano

The Wurlitzer Piano Company has recently developed a new type of piano which they say is "the only piano you can carry home from the store." Called the Wurlitzer Electronic Piano, it is described in a two-color folder which is offered to readers.

For your folder, check item C105-B on the Readers' Service card below.

Church Pew Folder

Descriptions of the "Comfort Form" pew of the Ossit Church Furniture Company are available in a two-color folder. The pews can be installed by the men of the church and are available at direct factory price.

For your free folder, check item C106-C on the Readers' Service card below.

New Flannel Board Line

A new line of flannel boards has been developed by the Chase Bag Company. Models in the C-Vue line include the "Teacher's Pet," "The Boardfolio" and "The Traveler." An attractive two-color folder describes all three models.

For your free folder, check item C105-D on the Readers' Service card below.

Wax for Church Floors

The new "Spot-Resistor," Johnson's Heavy Duty Wax, ideal for church floor use, is described in a large folder available from the makers of Johnson's Wax. The new development claims rugged resistance to wear and a new radiance of luster.

For your free folder, check item C105-E on the Readers' Service card below.

Article on Bible Crusade

An article on the work of the Rural Bible Crusade is being offered by that organization. Originally published by the *Light and Life Evangel,* the article is well illustrated and presents the national Bible memorization work.

For your free copy, check item C105-F on the Readers' Service card below.

Movable Metal Walls

A 68-page two color book is being offered free of charge by the Mills Company. The metal partitions can be adapted for Sunday school and church use as well as business purposes. The partitions provide both sound control and movability.

For your free book, check item C105-G on the Readers' Service card below.

Modern Lectern

A newly-designed lectern with push-button control of elevation and many other special features has been announced by International Business Machines Corp. It contains a clock, speech-time and mountings for microphones. A descriptive two-color folder is offered.

For your free folder, check item C105-H on the Readers' Service card below.

Art and Craft Catalog

A catalog of Art and Craft Products from the American Art Clay Company is being offered through CHRISTIAN LIFE's Readers' Service department. Suggestions in it will be especially suitable for vacation Bible school and summer camp workers.

For your free catalog, check item C105-I on the Readers' Service card below.

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How to Use This Coupon

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest and the information or materials will be sent to you without obligation.

The Favorite with pupils, parents, and teachers

VACATION
BIBLE
SCHOOL
1955

Herald Summer Bible School Series

Meets your expectations

↘ BIBLE-CENTERED. A course that is Bible-centered, recognizing the Bible as the inspired Word of God, a "light unto salvation."

↘ EVANGELISTIC. Teaching material that is evangelistic, guiding the child to a personal commitment for Christ.

↘ PRACTICAL. Each course is related to the child's own age and experience. Lessons are planned so that children of each age can express in daily living the things they have learned in Bible school.

↘ CHRISTIAN WRITERS. Material created by writers, editors, and artists motivated by a strong Christian faith. Their education, training, and wide practical experience permit your complete confidence in them.

↘ HANDWORK. Handwork and recreational activities strengthen the purpose of each day's lesson, as well as the purpose of your whole course.

↘ PROVED. Practical material that has been tested and proved in many situations. You know it will work, because it has worked!

with unique features!

1. QUALITY PUPILS' BOOKS. Exceptionally attractive pupils' books, containing stories, activities, and Bible lessons—a big book (48 pages or more) each child will treasure for months following Bible school. (These beautiful workbooks give teachers an excellent opportunity for follow-up after SBS is over!)

2. COMPLETE TEACHERS' MANUALS—more complete probably than any others on the market. Useful instructions help even the inexperienced teacher to teach effectively. Courses employ the very finest educational methods known today. Experienced teachers recognize at first glance the superior quality.

3. CLOSELY GRADED. With a pupil's workbook and teacher's manual for *each* of 13 grades—Nursery to Grade 10. (For further details on this important feature, see next page.)

→ → →

HERALD SBS IS CLOSELY GRADED!

What does "graded" mean?

THE logically graded courses of the Herald SBS Series are an important advance in vacation Bible school programs. The Herald SBS Series contains 13 grades that are designed to be followed in sequence. Teachers' manuals and teaching pictures are re-used year after year.

The 13 grades begin with the "Nursery" child, who is about 3½ years old and will begin first grade in two years. Next follows Kindergarten I, for the child who will go to school the next year, and then Kindergarten II, for the child who will enter first grade in the fall. The Series continues through Grade 1 up to Grade 10.

The courses are planned to parallel the child's school progress. Upon completing Grade 1 in public school, for example, the child enrolls in Grade 1 of SBS. As he advances in school, he makes parallel progress in SBS, always receiving Bible instruction at a level which he can easily understand.

Each grade or course is different from the one preceding it. There are no two-, three-, or five-year cycles. Instead, the Series uses the same course year after year for the same grade. Pupils advance from grade to grade.

These grades follow a logical sequence of learning, based on the child's own growth. For instance, as the child advances through the Series, he meets Jesus again and again: first simple stories show him Jesus loving him; then he learns to express his love to Jesus and to apply Jesus' teaching to his own life.

Even though Herald SBS Series contains 13 grades, you need not have 13 classes! If your enrollment is small, or your teaching staff limited, courses may be alternated. For instance, in the odd years (e.g., 1955), use the odd-numbered courses: K. I, Grades 1, 3, 5, 7, 9. In the even years (e.g., 1956), alternate courses, using the even-numbered courses: K. II, Grades 2, 4, 6, 8, 10. If possible, the Nursery course should be offered each year for the 3-4 year-olds.

Because Herald SBS Series does not need to be newly planned and written for each season, it has been possible to develop a series unsurpassed in quality. Many years of experience, study, and work have gone into producing and testing this unique Series. Now it is available for use in your Bible school, this summer!

Send today for your Sample Kit—see!

So that you can actually *see* the quality of Herald SBS material, we are offering a special representative Sample Kit. In this kit you will receive: (1) teachers' manuals for three courses; (2) pupils' workbooks for the same three courses; (3) a sample teaching picture; (4) plus detailed information about all 13 courses in the series. All this—a value of $6.75—is yours for only $3.75! Send the handy order coupon today to your favorite Christian bookstore or directly to HERALD PRESS, Scottdale, Pennsylvania. (Sorry, only one Sample Kit to each church or Bible school.)

Clip out and mail this coupon today!

HERALD PRESS Scottdale, Pa.

Gentlemen:
Please send me the items I have checked below. I understand I have complete guarantee of refund on my Sample Kit, if I order it and it does not suit my purposes.

☐ Descriptive brochure. ☐ Information about Herald SBS in Spanish translation. ☐ Send me a Sample Kit with representative teacher's and pupil's books. I enclose $3.75.

Name ____________________

Street ____________________

City ____________ Zone____ State________

Because of this high quality, the initial cost for teachers' manuals is higher than that of many Bible school courses. (Of course, teachers' manuals are to be re-used in succeeding years.) Nevertheless, the total cost for your school will probably average only about ten cents per pupil per day! This is no higher than the cost of operating your school using courses of far inferior quality. You can not afford to be without Herald SBS!

FOR THE GREATEST THRILL OF YOUR ENTIRE LIFE

"Adopt" a KOREAN ORPHAN

WORLD VISION'S new sponsorship plan to keep thousands of War Orphans alive.

Would you like to become the proud "parents" of one of these precious little ones? Word Vision has 31 orphanages full of children just like these — 3100 in all.

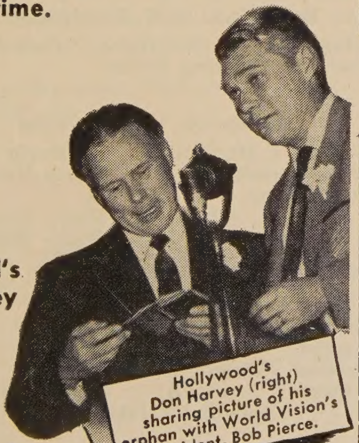
Would you consider $10.00 a month too high a price to bring happiness to a life saddened by the cruel loss of father and mother?

To each one who "adopts" an orphan we will send a picture and a life history of the child. The new "parent" may then correspond with his new child, who will be kept in one of the WORLD VISION Orphanages in Korea. Think of the rich friendship that will be yours throughout your entire lifetime.

Dr. Bob Pierce, president of WORLD VISION, enjoys a few moments with one of his 3100 orphans — this one in Happy Mountain Home, Pusan, Korea.

ONLY $10.00 A MONTH PROVIDES FOOD, CLOTHING AND KEEP FOR ONE ORPHAN.

Clip and mail coupon for photo, address and history of your "adopted" orphan.



Hollywood's Don Harvey (right) sharing picture of his orphan with World Vision's president, Bob Pierce.

Here's What Hollywood's Don Harvey Wrote His New "Son",

Hong Doo Pyo,

Dear Son:

Perhaps it seems a bit strange to you that we, a couple you don't know, should call you "son", but it seems very wonderful to us and makes us both very happy.

We've never had any children of our own and so, Hong Doo Pyo, we hope you'll like the idea of being our Number One Son! Please remember that we both will be with you in prayer every day and night, and if you put your trust in Jesus He will always be by your side to help you."

DR. FRANK C. PHILLIPS, WORLD VISION, INC.
P. O. BOX 151, PORTLAND 7, OREGON

☐ I would like to sponsor a Korean Orphan and hereby pledge $10.00 a month ($120.00 a year). I understand I will receive a photograph of my "adopted" child, also a life history and that I may correspond as though he or she were my very own.

My initial payment enclosed $__________

☐ I would like to know more about WORLD VISION'S "sponsorship" plan for Korean orphans. Please send details.

Name____________________

Address____________________

City__________ Zone____ State______

Sponsorship contributions deductible for income tax purposes.

In This Issue

Volume 16 Christian Life Number 11

Latin American Idiosyncrasies

APPARENTLY, Latin America hasn't been told about CHRISTIAN LIFE deadlines. It certainly has no regard for them. Last August, we became suspicious.

We had scheduled an article on Guatemala for August publication and shortly before the article went to press, things started popping in Guatemala. In fact, we weren't even sure there would be a Guatemala remaining by the time the magazine was published.

MORE ADO FOR LATIN AMERICA

But keeping in close contact with key sources in Latin America, we were able to keep the article current and newsworthy.

We'd forgotten about the incident until we scheduled an article on Latin America by Dayton Roberts for this issue.

And once again, shortly before our deadline, there was plenty of action in Latin America. Panama's ruler was assassinated and the presidents of Costa Rica and Nicaragua started a war of words. Soon war broke out in Costa Rica and we lost faith once again in Latin America.

Quickly, we wrote to Dayton Roberts with the Latin America Mission in Costa Rica. Roberts brought us up to date, but admitted, "It is most difficult to keep abreast of the complicated political situations here."

But Roberts had just returned from Panama and El Salvador. His wife had come back from Guatemala and missionary teams had brought him word from Argentina, Uruguay and Paraguay.

It all emphasizes what Roberts said, "Anything is liable to happen in Latin America. It is crucial for the Gospel." We agree with both statements.

'Converted' Movie House

MARILYN MONROE and Esther Williams are no longer attractions in the former Chelten Theater in Philadelphia. Instead, the "converted" movie house offers young people the best in Christian films nightly — with no admission charge.

The unique project is the brain-child of our film editor, Harry Bristow. Harry, author of "Organize Your A-V Activities" (see page 101), also keeps busy as head of Christian Youth Cinema, Inc., distributors of Christian films.

PHILA'S REEL PULPIT
OPEN
SAT AND SUN
CHRISTIAN YOUTH CINEMA

MORE TO DO FOR BRISTOW

As far as we know, the Chelten Theater in Germantown, a Philadelphia suburb, is the first religious film house in the nation.

Bristow has achieved such a reputation for combining the Gospel with films, that he is nicknamed a "cineminister." Hoping that his will be only the first of many similar church theaters across the country, he says, "We are certain that this new approach to communicating the message of the Bible will be an attraction and will help in alleviating the juvenile and parental delinquency problems."

MARCH • 1955

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Cover

Andromeda Galaxy, composed of billions of stars the size of our sun or larger. It is one of countless such galaxies in our universe. (For more details, see "Origin of the Universe," page 15)

CHRISTIAN LIFE is published monthly at 434 South Wabash Avenue, Chicago 5, Illinois. Copyright, 1955, by Sunday Magazine, Inc. Entered as second-class matter, July 6, 1948, at the post office in Chicago, Illinois, under Act of March 3, 1879. Additional entry as second-class matter at St. Louis, Missouri. Subscription $3 per year; two years $5 in U. S. A. and Canada. Foreign subscription add $1 a year for postage. **Change of Address.** Six weeks' notice required. Send old address with the new, enclosing if possible your address label. The post office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent.

If Beginners in your Sunday School dared to speak up they might say,

Look here, Supe!

"Why don't we have lessons we can understand . . . like some of the kids from other Sunday Schools?"

***Superintendent,* "What do you mean, young man?"**

"Take it from us Beginners, Supe. You can really get down to our level with departmentally graded lessons."

***Superintendent,* "I See. Well, maybe . . ."**

"Look, Supe, didn't I hear you kicking about a couple of us kids cutting up the other Sunday?"

***Superintendent,* "Yes, you did and what's more . . ."**

"Well, you'd better get wise to yourself, Supe. What we need is some visual aids — Suedegraphs they call them. They'll hold our attention."

***Superintendent,* "Uum."**

"What's more, Supe, if you asked me I'd say getting ready for the worship period just about knocks you for a loop every Sunday."

***Superintendent,* "Why, how did you . . ."**

"We may not know everything yet, Supe, but us Beginners can tell you now that unless you tie in the worship period with the lessons, you're wasting our time."

***Superintendent,* "A-a-a-h, yes. My dear boy, I appreciate your interest — but what you are asking for just can't be found in any one Sunday School lesson."**

"That's where you are wrong again, Supe. There're lots of kids who are getting just that sort of help. Every Sunday too. And the best part of it, the lessons are based squarely on the Bible . . . Gives a kid real spiritual help too. No silly stuff that beats around the bush."

***Superintendent,* "That sounds fine — but it's too good to be true."**

"You're a nice gal, Supe. We're sorry for the hard times we Beginners have given you. But if you'll just get the ALL-BIBLE GRADED lessons in our department — visual aids and all — I'll guarantee that we'll have the best department in the whole Sunday School."

This is for you, Supe.

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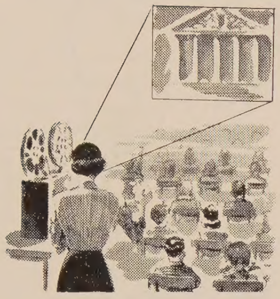

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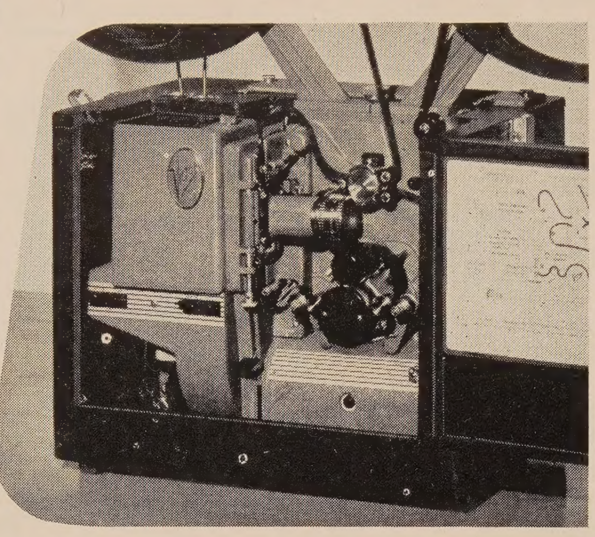

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Readers Write

Ockenga and Walvoord: Gentlemanly

All hail Drs. Ockenga and Walvoord. Their timely and gentlemanly treatment of such a controversial subject as the tribulation was most refreshing. Incidentally, anyone hankering for more details on the subject from a pre-tribulation point of view should read the series of articles, "Premillennialism and the Tribulation," beginning in the July-September, 1955 issue of *Bibliotheca Sacra,* publication of Dr. Walvoord's Dallas Theological Seminary."

Wheaton, Ill. GEORGE STEWART

Stuffy Old Deacons

From my personal experience serving as a deacon, I don't agree that they should be called old and stuffy with feet of lead and wills of iron as suggested in "How Preachers Rate Deacons," (Jan., 1955, CHRISTIAN LIFE). In our day it takes a man with a will of iron to suggest matters that can be of great advantage to the spiritual and material growth of the local church . . . . It is a good thing to have a few deacons who are below a certain age to bring in new life in the church, but the old stuffy men are the ones who generally keep the church on a level keel and pushing forward.

Kansas City, Mo. A. E. DOTSON

Miracles—Weak and Fishy

The recent article on "Miracles" was very weak, almost like reading an article written by a fisherman who had never caught any fish. It should ever be remembered that the Christian religion is one of power with a risen Christ and the indwelling of the Holy Spirit. I belong to a very conservative church, but like others it can be somewhat evasive on the miracle question . . . . Unless the present day church rediscovers the power of the early church, it is sunk . . . . When the body, soul and spirit of a believer unite (not a mere mental assent) in a supreme desire which will glorify the name of the Lord Jesus and present the matter to God in prayer, they break through the material and the miracle occurs.

Bethlehem, Pa. ROBERT F. JONES

* * *

Your recent publication of an interview with Dr. Philip Marquart was much appreciated, and concerns a subject which should receive far more attention than it has in Christian publications. From personal association with Dr. Marquart, I believe that he has a grasp of the pneumopsychosomatic aspect of Christian behavior and is well qualified to speak out on the subject of healing miracles.

Wayne, Mich. JON H. ROUCH, M. D.
Baptist Mid-Missions

Fight Error with Truth

I can well understand why Mrs. M. R. Alliron (Readers Write, January) was "a little confused" by the contradictory reports of your magazine and the preacher from Colton, Calif. CHRISTIAN LIFE ran factual reports showing that the WCC was divided on the issue of the second coming between the conservatives and liberals. The California preacher evidently read the statements of some liberal Council members and assumed that this was the position of all . . . . I know of no better way to advance the unbiblical program of the WCC and hinder the cause of true Christianity than to make hasty generalizations and wrong statements about the Council, as the California preacher evidently did. J. Gresham Machen saw clearly and exemplified in his life that fact that error must be fought with truth.

Louisville, Ky. ELVIN L. CLARK, *Pastor*
Baptist Temple Church

Oversight in Singing

I thoroughly enjoyed your article, "Give Meaning to your Singing," in the January issue. More material of this type is needed today. Unfortunately, however, I noticed the omission of a book which has been as much help and inspiration to me as any other in the entire field. "Stories of Hymns We Love," published by John Rudin and Co. Since I am sure that this was an oversight, I am bringing it to your attention.

Chicago, Ill. J. J. THOMPSON

Plenty of Room

We belong to one of the holiness churches and our ideas and ideals at times cause us to disagree with some of the things found in the magazine. But with all of our rigid and strict background we have learned that there is plenty of room in God's great heart for a lot of dear people with whom we do not agree in all points. Therefore when we come across something with which we do not agree we just pass it by without getting hot under the collar and then "blowing our top," a procedure which in itself indicates the serious need for more of the Spirit of Christ in the heart and life. A strange world indeed it would be and a strange Gospel if any one person had all the answers and could dictate all the ideals and

Christian Life

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An appeal from

Miss Faith Baldwin

In Austria, at this moment, there is a newborn baby who has neither manger nor swaddling cloth . . . in Greece, a child—such a small child —who shivers with cold . . . in Korea, there are first-graders whose schoolhouse is a surplus Army tent . . . and all these children need our help. For 18 years I have given my support to Save the Children Federation. I have come to know through personal experience how it operates both here and in ten countries overseas. I have seen SCF reach out to help children in times of disaster—during a fire in Pusan . . . an earthquake in Greece . . . floods in Austria. I have shared the privilege of learning what schoolbooks and volleyballs can mean to children in areas where educational and recreational facilities are appallingly inadequate. I have seen a child's tear-streaked face light with joy as he clutched his gift of SCF clothing and shoes. It was the first time he would wear more than rags.

Whatever you can give *will* be enough—enough to make possible warm clothing; enough to buy tablets or rulers for a school kit; enough to add talcum powder to a layette. Somewhere, a child will soon be happier because *you* helped him through SCF. Won't you do it today?

Most sincerely,

Faith Baldwin

Faith Baldwin

SAVE THE CHILDREN FEDERATION

Miss Faith Baldwin
c/o SAVE THE CHILDREN FEDERATION CL-5
Carnegie Endowment International Center
United Nations Plaza, New York 17, N. Y.

Dear Miss Baldwin:
I would like to help a needy child get a new start in life; enclosed is my contribution of $________.

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Make checks payable to the SAVE THE CHILDREN FEDERATION. Contributions are deductible from income tax.

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standards for all the rest. Our God is bigger than that, and so is our glorious Gospel.

Spiritual Clinic is very good. Congratulations on having such a man as Dr. Edman to give sane and sensible counsel. Strangely enough Dr. Edman's views accord very well with our own.

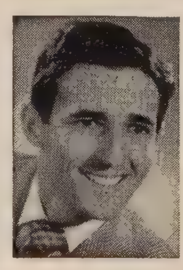
Seattle, Wash. OLIVER R. HASLAM
Pacific Northwest Representative
Bible Meditation League

Christian Life Evangelists

YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this coumn. When they come to your area, you are assured of rich spiritual blessings from their ministry. During March they may be found at the following places:

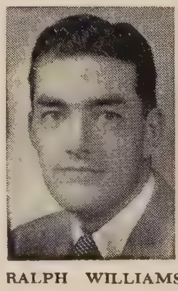
MR. AND MRS. LESTER PLACE

United Presbyterian Church, Toledo, Ohio, March 1-6; St. Paul Evangelical Lutheran Church, Camden, N. J., March 12; Limerick Bible Chapel, Limerick, Pa., March 13; Calvary Baptist Church, Bristol, Pa., March 19, 20; Youth for Christ, Gap, Pa., March 26; Reading Company Y.M.C.A., Reading, Pa., March 27 (3:00 p.m.); Non-Sectarian Church, West Wyomissing, Pa., March 27 (7:30 p.m.).



GUY LIBBEY

Northern Colorado for Christ United Church Crusade, American Theater, Fort Collins, Colo., March 13-April 5.



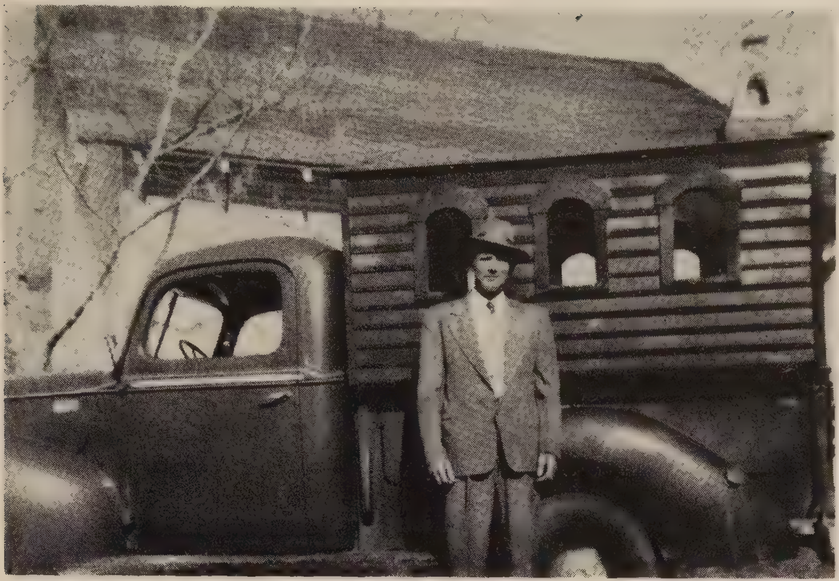
RALPH WILLIAMS

Delavan Baptist Church, Delavan, Ill., Feb. 23-March 6; Alliance Church, Dixon, Ill., March 9-20.

PAUL JACKSON

Bible-character Impersonator

First Baptist Church, Wasco, Calif., March 22-27; South Hollywood Presbyterian Church, Hollywood, Calif., March 29 - April 3.



To northwest Arkansas, Charley and his miniature church are reassuring.

Midget Church in the Ozarks

by Mabel Harrison

IF YOU were driving along a country road in Northwest Arkansas some Sunday morning, you would very possibly meet a truck bearing a miniature church house, its spire rising above the cab of the truck. You might be startled to hear the voice of George Beverly Shea singing from a disk inside the truck, "I'd Rather Have Jesus". And you would probably be moved to question the driver, whose calm exterior belies the unusualness of his occupation.

He would tell you that his name is Charles L. Tripp, and that he is from Springdale, Arkansas. Although he is not a preacher, he takes personally the command of Christ to spread the Gospel throughout the world. And for the last six years Charley Tripp has gone into action on this command driving 60 miles every Sunday to carry the Gospel across the country roads of Arkansas to those in his part of the world.

Looking closely, you would find inside the truck a hammer, nails and a bucket of paint, which Tripp uses when he finds a school house or church in need of repair.

A view inside the little church, which symbolizes Tripp's ministry, would show bins filled with clothing and even quilts. If you stopped to chat, Charley might read extracts from letters he has received during the past week asking for clothing. Many begin something like this: "Dear Bro. Tripp, The drought was so bad here this summer we didn't make any money. So we are in dire need of clothing." Following is a request for shoes for husband and children, and "if you happen to have it," a dress for mother. The signature is that of one unaccustomed to begging.

Charley would tell you that he gives away a thousand garments a month. They usually come from churches and individuals in the county. Often packages are mailed to Rev. and Mrs. A. L. Leake, Baptist missionaries with whom Charley works, and these are turned over to him for distribution.

Very few abandoned meeting places have a musical instrument for use in worship. So Tripp always takes the automatic phonograph so that people can sing or listen to hymns.

If it is October or November when you meet C. L. Tripp, he will tell you about plans under way to give rural children a Merry Christmas. Again working with the missionaries, Charley drives to city churches gathering mended and new toys. Sometimes organizations or individuals also include gifts for adults.

Charley and the Leakes load the truck, usually on Christmas Eve, and make the deliveries.

No Santa is more happily received. And Charley and his missionary friends are just as happy as those whom they visit. For although there are usually three truck loads, and three trips to be made across mountain trails, radiant faces of many children who have been told that there would be no Christmas this year make it well worth-while.

Thus Charley's small church house has become the symbol of a church militant marching across rural America, bringing peace and happiness to the hearts of thousands.

END

Why Not

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Robert Rampy, a missionary, writes — Showed the film "From Eden to Calvario" (Spanish) three times last evening. Thirty seven souls accepted the Lord. — Our greatest handicap is lack of Spanish films.

We could only send one Spanish Gospel film as it is all we had. There is only one word to describe the foreign film situation and that is — PATHETIC. All contributions received to help produce films in native languages will be used one hundred percent in this important work.

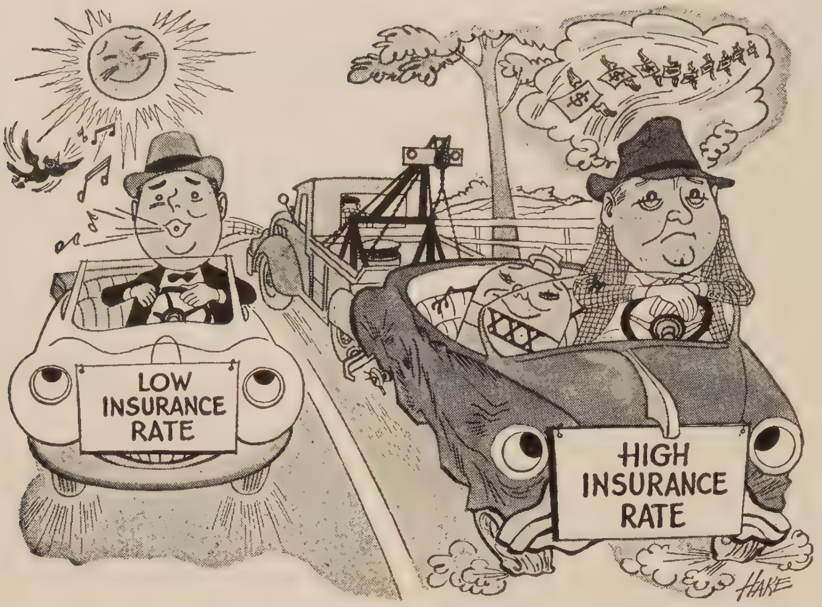
If every Christian in America would send a mechanical missionary to the foreign field, we could evangelize every Tribe and Nation in this generation and win a multitude of souls for Christ.

MECHANICAL MISSIONARY SERVICE

Robert F. Jones — Director

2049 Easton Avenue Bethlehem, Penna.

Personal: I have spent twenty years in the mechanical industry plus twenty-five in business and have been supplying mechanical missionary needs when possible. With an ever increasing demand I felt there are a great many Christians who would like to share in this fruitful ministry. Will be glad to hear from you and my prayer is that God may bless you abundantly.



You can travel CHEAPER on the WATER WAGON

Here's what the Christian Herald said in October:*

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The Preferred Risk Mutual Insurance Company, insuring total abstainers only, was founded on the idea that the non-drinking driver shouldn't have to pay the inflated rates caused by those drivers who drink—and drinking is to blame in 23 out of 100 fatal accidents.

If you can qualify, Preferred Risk may save you 25 per cent of your auto insurance costs at once. Additional savings come with claim-free driving. They don't have to pay drinking losses so you get the savings. No wonder Preferred Risk has 100,000 satisfied policyholders and over $2,500,000 in assets. Do you qualify? Then use the coupon below.

***The full article "You can Travel Cheaper on the Water Wagon," Christian Herald October, 1954 is available. If you would like a complete reprint just check box in coupon.**

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Use of Car: ☐ Pleasure ☐ Business ☐ To and from work______miles one way.
Marital Status of Principal Driver: ☐ Married with______children
☐ Single, living at home ☐ Single
☐ Send me free copy of Christian Herald article.

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To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

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Exec. Secy. Excellent position for mature woman who is alert; has good memory; some background in publishing, graphic arts, or writing-editing; thorough knowledge of the Sunday school. Benefits free. Chicago Christian Publ. **Box MH-92**

Bookkeepers—Learn to operate bookkeeping machine, or use your skill, plus typing, in Customer's Service Dept. Christian publ. in Chicago. Fine program of benefits free; merit increases each six months. **Box MH-94**

Secretary, exec. type, also typist, for Christian missionary organization in Los Angeles. **Box MH-96**

Typists—Several good positions for billers, stencil-cutters, transcription clerks, and writers of sales letters. Sunday school publ. in Chicago. Excellent program of benefits free; opportunities to advance. **Box MH-98**

Middle-aged woman to serve as matron of Christian children's home. Must be single or widow whose children are caring for themselves. Nurses training desirable but not necessary. Live in. **Box MH-100**

Salesperson with Christian education background. Good opportunities to advance. Sunday school supply store in Chicago. **Box MH-102**

Bookkeeping assistant—young lady interested in working with figures. Exp. helpful. Some typing. Excellent company benefits. Give education and exp. and recent snapshot if possible. Chicago location. **Box MH-120**

Male

Missionaries for Jewish mission in So. Calif. Consecrated Christian with burden for souls. Exp. in Jewish mission work helpful. House to house visiting, street meetings, preach. **Box MH-104**

Negro Christian wanted to be cottage father in training school in north Florida. Must be a soul winner, preferably single. State qualifications. **Box MH-106**

Publicity Director. Exp. in media; familiar with latest publicity and adv. techniques. Knowledge of fund-raising helpful. To work closely with top admin. Position open shortly in eastern Christian college. Send resume. **Box MH-108**

Camp Director, married man, 30-40, to act as general dir. of a Christian camp in Maine, June 26-Aug. 20. Wife to act as camp mother, nurse, cook or in whatever capacity best fitted. **Box MH-110**

Exec. Vice-Pres. for interdenominational semny. in N.Y. state. Proven success in admin., financing, adv. and public relations essential. Send photo and full details in first letter. **Box MH-112**

Field representatives for several areas in U.S. and Canada to present financial needs and student opportunities for evang. college and semny. Car necessary. Give bckgrd. in detail and photo. Salary and expenses. **Box MH-114**

Caretaker wanted for Bible-believing church in Chicago's western suburbs; church and Christian Ed. plant; cleaning and repairing knowledge helpful. Salary open. **Box MH-116**

Baptist church in Penna. desires a Baptist man for either a choirmaster-youth worker or just youth worker. **Box MH-118**

Both

Two grade school and two high school teachers needed in Christian school on West Coast for next fall. Missionary basis. Box MH-74

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons; also visual aids. Teaching exp. and knowledge of Christian ed. helpful. Excellent oppor. in Chicago. Box MH-76

Couple for Christian organ. in So. Calif. Exp. as janitor, gardener and maintenance. Wife to help in cleaning and able to cook on special occasions. Apt. furnished. Box MH-78

Couple under 50 without dependents, or a single man who understands shipping room. Help needed for mailing dept. Some office work. Must be good driver. Living quarters furnished. Box MH-80

West Coast Arminian Christian college desires exp. teacher in piano, organ and music theory commencing fall, 1955. Box MH-82

Exec. secy. for interdenominational, evang. missionary organ. Must be well educated, a good corresp. and understand adv. and public relations. Exp. essential. Montreal location. Mail photo and full info. Box MH-84

Couple to superintend children's home with strong evang. emphasis in Quebec. Wife as housemother and cook. Husband as gen. handyman or office worker. Send photos and bckgrd. exp. Box MH-86

Accredited teachers wanted for Christian high and elementary school in Phila. area. State training, exp., if any, and subjects or grades qualified to teach. MH-88

Situations Wanted

Female

Practical nurse desires position in Christian home or would assist in Christian bookshop. Conscientious, educated, experienced. Box MH-129

Christian housewife desires home work typing, addressing envelopes, etc. Special training in the field of this type work. Box MH-131

College grad., 30, 4½ yrs. exp. as dir. or Chr. Ed. and youth dir. in Presby. church, U.S.A., desires similar position in a fundamental evang. church. Especially interested in youth work. Prefer South. Box MH-133

Male

Exp. accountant—Bus. Mgr., 37, with ability to write and teach is seeking useful Christian work. Broad educational background. Box MH-101

Navy vet., 24, single, desires a start in public relations and/or personnel field with Christian organ., pref. young people and in N.W. 4 yrs. exp. in personnel work and some exp. in young people's work. Box MH-103

Teaching position desired in Christian college in either Bible or Philosophy Dept. for Sept. 55. Vitally interested in helping to train young people. Residence work for the S.T.D. to be completed by May 55. Box MH-105

Man, 31, single, desires to help in orphanage or old folks home. Will travel. 3 yrs. pastor and evangelistic work. Also exp. in business. Box MH-107

Ordained, fundamental pastor, desires a change. In fifth year at present pastorate. Ref. if desired. Pref. rural or small town church. Anywhere the Lord may lead. Some exp. in opening closed churches. Box MH-109

Christian chemist, under 40. Lab work, assaying precious metals, light research, plant consultant for small mid-western company. Box MH-111

Missionary, 39, seeks position as minister or teacher in fundamental and spiritual church or school. Returning from mission field soon. Past pastorate in Illinois. Married. Box MH-113

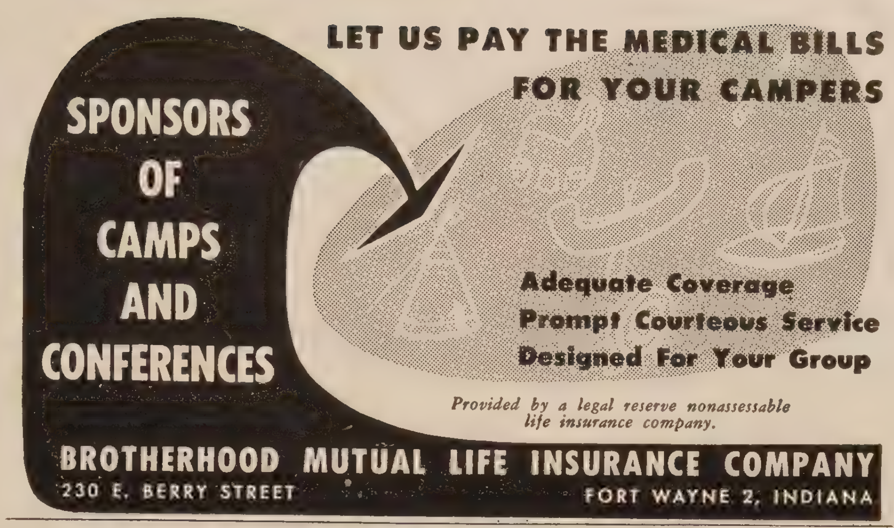
Mature, energetic Christian salesman desires to represent church and S.S. supply house, or other Christian line. New car, willing to travel. West coast only. Have had contact with book and Bible stores in Calif. and Ariz. Box MH-115

Chaplain, Air Force, completing tour and desires position with conference grounds or other Christian work. Box MH-117

Ordained fundamental preacher, 25, available for pastorate. College and Bible Sch. grad. Man and wife play instruments. Present church 2 yrs. One child. Refs. on request. Box MH-119

Fundamental, ordained Bapt. minister, 33, desires pastorate or evangelistic work. B.A. degree, 2 yrs. sem. Married, one child. Further qualif. and refs. on request. Box MH-121

(Continued on page 67)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1955:
Biggest Year for Sunday Schools

EVERYTHING indicates that 1955 will be the greatest year in Sunday school history. Sunday school conventions, new organizations to bolster the Sunday school, Sunday school contests and campaigns, and building of Christian education facilities all lead up to the outlook for 1955.

Until 1947, very little Sunday school growth had been noted. The national total of Sunday school enrolment had been fluctuating between 20 and 25 million for almost half a century. This meant that a smaller percentage of Americans were attending Sunday school than ever before.

What happened? Juvenile delinquency and crime rates rose rapidly; the American home was disintegrating; divorce was becoming an accepted pattern of life; materialism was god.

Causes were alleged to be World War II, war plant activities, neglect of youth on the civic level.

But church leaders thought differently. For two or three decades the Sunday school had been neglected; children raised during these years had been neglected spiritually.

It was in 1948 that the first Christian Life Sunday School Contest was conducted. "Prophets of doom" predicted a flop; but it hasn't been. (See results of Seventh Annual Sunday School Attendance Contest on page 73.) Denominations noting the success of Christian Life's Contest encouraged contests among their own Sunday schools.

Meanwhile, such interdenominational groups as the National Sunday School Association had held national, state, and even local Sunday school conventions, workshops and conferences. Denominations like the Assemblies of God had become more Sunday-school-minded than ever, and several thousands of their pastors and Sunday school workers were flocking to Sunday school conventions.

Sunday school publishers streamlined their lesson manuals and their Sunday school papers. Christian Bible schools and colleges stressed more than ever the importance of a thorough Christian education program in the church.

By 1950 the Sunday school enrolments had jumped tremendously — to 30 million; by 1952 the enrolment was 33 million, and today it is estimated to be approaching 40 million in the United States.

What about 1955?

The Eighth Annual Christian Life Sunday School Attendance Campaign should be bigger than ever. Entire denominations have shown interest.

Church building, as recorded in the February issue, is giving the Sunday school a prominent place in its plans today. In 1955 a sizable percentage of the $675 million worth of church construction will be in Christian education and Sunday school units.

In 1955, for the first time, the National Sunday School Association will be holding two national conventions in October, one on the east coast, the other on the west.

Already, regional Sunday school conventions of the Assemblies of God and the Church of God have been garnering crowds which have been comparable to their national attendances of previous years.

Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

The Quadrennial Convention of the National Council's Division of Christian Education in Cleveland next July purports to be of the magnitude of 1954's World Council of Churches assembly in Evanston with an estimated 12,000 to be in attendance.

Many Sunday school publishers, both denominational and interdenominational, reported a strange phenomena for the January quarter — their stock sold out.

Southern Baptists conducted a "Million More in '54" Sunday school campaign, and the results are still coming in. Branch churches and chapels in outlying areas have expanded the ministries of many Sunday schools and have reached those who had never been contacted before.

Sunday school visitation programs, once a rarity, are now quite a common practice in churches of all sizes.

Until quite recently, Sunday schools were considered only for boys and girls. Now evangelical Sunday schools have been stressing the importance of Sunday school for the entire family. This, too, has boosted Sunday school enrolment. Parents who bring their kids to Sunday school now are staying to attend adult classes.

What part the Christian Life Sunday School Attendance Contest has had in these advances we frankly do not know. But we are grateful to God for whatever part we may have had in the tremendous over-all results.

When 20,000 or 30,000 personal visits are made in a community, when thousands of pieces of mail are sent out and when contest enthusiasm grips an entire town, that town can't help but become conscious of Sunday school. And the Sunday school doing the promoting not only helps itself, but also indirectly helps the cause of every Sunday school in town.

Sunday school experts are optimistic; 1955 looks good. In the Sunday school field evangelical churches have taken the initiative away from the liberals in the past decade. Evangelical Sunday schools which, not too long ago, were the smallest in the community now rank among the largest and certainly among the fastest-growing in their whole area.

Results of the back-to-Sunday school movement are not too visible to the outsider as yet. Juvenile delinquency and crime are still rampant.

But be assured that the effect of rising Sunday school attendance will soon be felt in America. God's Word, planted in young hearts, "will not return unto Him void."

And our prediction is that through the blessing of God and the unceasing efforts of His saints on earth, 1955 will be a banner year for the Sunday school.

Sunday schools, take a bow. END

Pictured above is the administration building on the campus of newly established Evangel College. The institution will offer degrees in arts and science, as well as training in nursing

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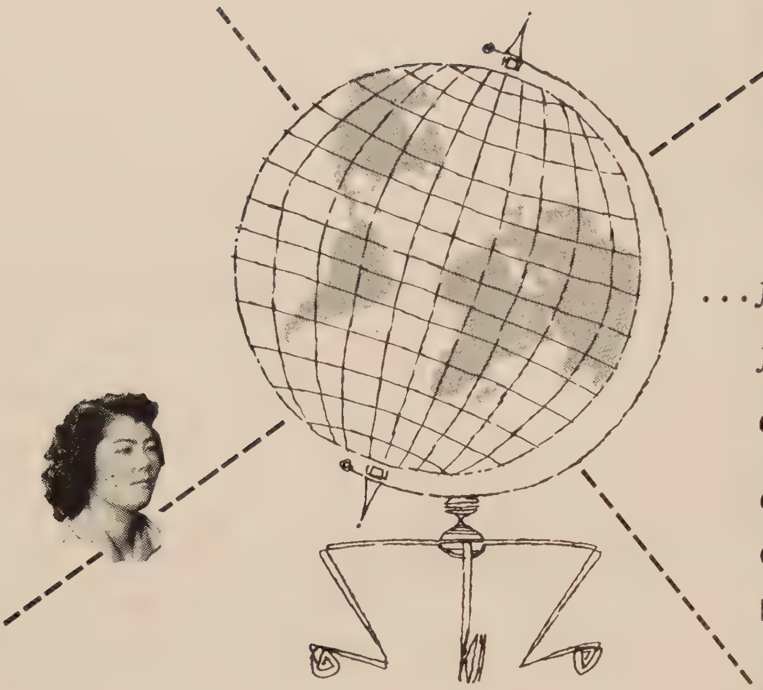

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Christian Life
VOLUME 16 NUMBER 11

Turmoil in the Tropics

by Dayton Roberts

From Mexico to Argentina, Latin America buzzes with Communistic trends. Here's a missionary's analysis.

GUATEMALA is a closed incident in the minds of many U.S. Christians.

"Oh, yes, there was some trouble with the Reds a while back," they say, "but our ambassador was on his toes and things got fixed up quickly." Thus the problem of Communist infiltration in Latin America is easily dismissed.

But the threat remains. It is sure to keep cropping up. And the tactics being employed to eliminate it are in danger of being as ineffective here as they have been in other places.

Latin America provides fertile soil for sowing the seeds of Communism. Guatemala is not the only soft spot in the hemisphere. There are several reasons for this:

First, Latin America has *a decadent and corrupt capitalism*. Most of the land is owned by a few. Land reform is one of Latin America's urgent social needs in many areas.

Coupled with this factor is *a rising spirit of nationalism* which the Muscovite agitators turn to their own advantage. This spirit crops up as anti-Americanism. In Guatemala, anti-Americanism became almost a synonym for Communism.

A third factor contributing to the growth of Communism is the *industrial boom*. This is sparking a social revolution in Latin America. Industry contributes to racial homogeneity and draws under-paid agricultural workers to work in city factories. These boom towns are fallow ground. No Communist organizer could ask for more congenial conditions than those created by the mushroom growth of industrial

Nicaragua's President Somoza examines the Communist hammer and sickle seal on a Russian gun, found recently on the coast.

cities like Colombia's Barranca Barmeja, or Brazil's Sao Paulo.

Closely allied with the expansion of industry is the *emergence of labor as a political factor* throughout the continent. Peron and others have already capitalized on this. Political control of labor counteracts military force and is often stronger. An uneasy president, living in fear of a military coup, frequently cultivates the friendship of labor for selfish reasons. Thus it was with ex-president Arbenz in Guatemala.

The final factor is this. Latin American soil has been well cultivated in recent years by *social reformers of the left*. Their programs, stirring up the working classes, have paved the way for Communist infiltration. Venezuela's Romulo Betancourt (now in exile) and Costa Rica's Jose Figueres are typical social reformers of this school.

Many liberal observers were convinced that Guatemala was merely practicing democracy, dividing up the tremendous land holdings and giving the workers a better break. No dialectical materialism was intended, they claimed. Socialism and Communism are frequently confused, and this confusion aids Communism.

One Central American president recently admitted, "We Latin Americans are probably not as afraid of Communism as we ought to be. It is difficult to scare us when we have so many greater dangers near at hand." He referred to dictatorships existing by support of the U.S. government and the Roman Catholic Church.

Consequently, most observers agree that Communism is firmly rooted in Mexico, Cuba, Brazil, Bolivia, Chile, Ecuador, Honduras – in fact, in nearly every Latin American republic.

The present constitution of Mexico dates from the revolution of 1917, birthyear of the Russian Soviet. Mexico's revolution was also a proletarian upheaval, but the central force was "Indianism" rather than Communism.

Nearly 400 Guatemalan Communists and sympathizers recently sought refuge in the Mexican embassy. These party-liners are now in Mexico, home stamping grounds of international agitator Lombardo Toledano, and asylum for exiled Reds from Trotsky to Arbenz. Communist indoctrinators, exiled from Franco's Spain, were largely responsible for the Red coup in Guatemala, and no one knows how many of them are currently in Mexico. This constitutes a touchy situation – subject to change without notice!

Guatemala's flirtation with Russian Reds is now well known. Guatemala was the Communists' trial balloon. True, they suffered a set-back, but the defeat was not continental. Communists chalked it up to experience. The country will not shake off the effects of its orgy for decades. The public school system, reputedly 90 per cent Communistic, has sown seeds of unrest in thousands of young and receptive minds. Without doubt, the Guatemalan Reds will be heard from again.

Central America is spotted with Communists. Honduras and San Salvador have been infiltrated from Guatemala. Costa Rica, where Communism was dealt a decisive blow in 1948, is the most stable and democratic of the republics, but even here the Red peril stalks. Exiled Communist leaders, although still in popular disfavor, are back in the country and hard at work.

There is very little evidence of any tie-in of the Communists with the recent attempted invasion, but unquestionably they would have profited by the success of the revolution.

Reports of Communist strength in Panama vary. Party membership is about 1,000. Some say that they are even better organized and more militant than in Guatemala. Others dismiss them as an idle threat. There is no indication that Communists participated in the race-track assasination of the president. And even with the death of strong-man "Chichi" Remon, it is probable that Panama will continue officially to throw in its lot on the side of the U.S. trade and Canal Zone revenues. The friendship is based on dollars, however, and not on sentiment.

Frequent crises cause frequent sessions of statesmen in the Pan American Union.

Cuba is sometimes alleged to be the headquarters and liaison office of all Communistic activity in the Caribbean area. Although several Red leaders have been jailed since General Fulgencio Batista's 1952 coup, there are still some 40,000 registered Communist voters, plus many thousands of sympathizers. Havana, a transportation crossroads, has traditionally been a haven for political exiles from neighboring countries. All this makes it an ideal *cuartel general* (general headquarters) for subversive plottings.

British Guiana's first public elections recently startled the Western world by placing the Communists in local control. A later Red coup was averted only by the timely appearance of some of Her Majesty's warships in Georgetown harbor. Marxists are numerous in the British West Indies, and in the French islands of Guadeloupe and Martinique many municipal officials and two-thirds of the Assembly delegates are Communists.

Ecuador is another South American hot spot, where Communist agitation has increased alarmingly since retireing liberal president Galo Plaza turned the administrative reins over to his unpredictable successor Jose Marie Velaseo Ibarra.

The Party is outlawed in Venezuela, Colombia and Brazil, but is reputed to be strong, especially in Brazil (with some 60,000 members) where it basks in the personal prestige of "America's outstanding Communist, Luis Carlos Prestes." The waning star of Juan Peron may presage a strengthening of the Red cause in Argentina. The totalitarianism of Peron's *descamisados* (shirtless ones) and the totalitarianism of the proletariat have much in common – but it is too early to predict anything. Only Chile and Bolivia, of the remaining republics, show signs of increase in Communist control.

Chile passed through a crisis in 1951 which almost precipitated the government into an anti-America treaty with Argentina. Conditions have subsequently stabilized somewhat in Chile, although the new (Carlos "the Horse" Ibanez) regime is reputed to be a sort of "pro-Communistic Peronism."

(Continued on page 65)

Scientific knowledge today comes closer than ever before to the first Bible statement, "In the beginning God created . . ."

THE STORY OF CREATION — PART ONE

Origin of the Universe

Here is the first of the long-awaited "Creation articles," prepared by evangelicals who are highly regarded scientists.

Modern scientific investigations in the fields of nuclear physics, astronomy, chemistry, geology, biology and anthropology have given us a fuller insight into the intricacies of the creative plan of God. From the tiniest atom to the largest galaxy a systematic pattern is emerging which underlines the opening words of Scripture — "In the beginning God created . . ."

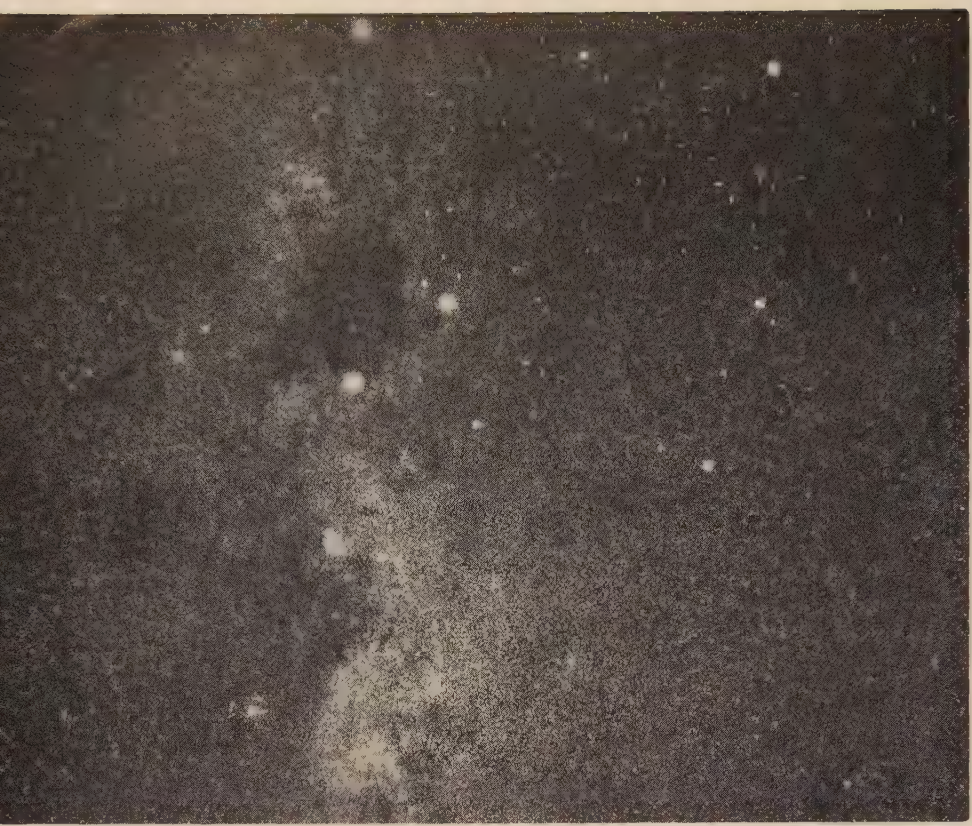
Alert Christians will find it profitable to keep step with these latest findings in the varied fields of science. Such knowledge will not only prevent the error of a false or shaky apologetic, but will carry with it the immeasurable pleasure of thinking God's creative thoughts after Him.

To encourage its readers in such an endeavor, *Christian Life* here presents the first of a series of four articles. This material has been developed under the guidance and direction of established Christian men in various fields of science including: Professor J. Laurence Kulp, Karl Turekian and Donald R. Carr, all of Columbia University's Lamont Geological Observatory, Professor Russell Mixter and Howard Claassen of Wheaton College.

"The Origin of the Universe," the first of the series, will deal with the latest scientific theories on the mechanism of the creation of the universe and their relation to the Christian view. The remaining articles will discuss the problems of the development of our planet and the origin of life, the creation of the diversity of living beings on earth, and finally the place of man in the universe.—*The Editors*

IN THE rush of modern life, man appears to give little thought to anything but the food he eats, the clothes he wears, and the places he goes. Throughout his written history, he has been principally involved in exploring faraway lands, overpowering their inhabitants, and then pushing on to new conquests. In his restless search for that of which he himself is often not aware, however, man has occasionally paused to ponder as to who he is, how he got here, where he is going.

With the development of the telescope around 1600 and the flowering of modern science, man became increasingly bold in his explanation of the world in which he moved. By the end of the 19th century, scientists had become confident that they possessed the



Our earth is located on the outer fringes of the galaxy called the Milky Way.

riddle of the universe. Virtually all the processes of nature had been fitted into proper laws of operation. Only more accurate methods of measurement were needed, and the secrets of creation would fall like a ripe plum into their hands.

Early in the 20th century a number of important developments in physics began to shatter this tight little dream world. The quantum theory of Planck and Bohr (1900 and 1913), Rutherford's measurements of the energy emitted by radium (1900) and Einstein's special theory of relativity (1905) required a re-thinking of the basic laws. It remained for today's probing atomic scientists, together with the rapid advance of all fields of science in the past decade, to reveal the vast new and frightening vistas of the cosmos.

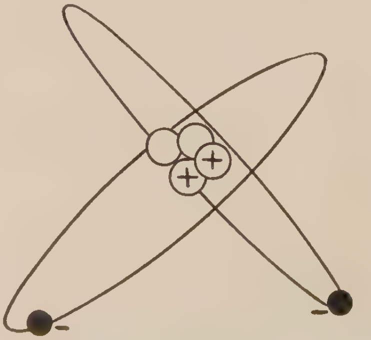
Result is that now, more than ever before, man has become aware of the fact that, faced with the illimitables of this new concept of space and time, together with the mysteries of the elementary particles, he must admit the creative genius responsible to be more wonderful and terrifying than he had yet comprehended.

Unfortunately, even the Christian has failed to perceive the wonders of the creative mind and will of God. No more flagrant error exists than the assumption of the date of 4004 B. C., established by Ussher's chronology and appearing in the Scofield as well as other Bibles, as the date of Genesis 1:1.

Now, there not only appears to be good evidence that the original creative act took place around five billion years ago, but also that it was apparently a spontaneous one — confirming the action of Hebrews 11:3, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Several lines of evidence point to a unique creation of the universe. One is known as the theory of "The Red Shift."

Everyone has experienced the sensation of a locomotive passing with its whistle blasting. As the locomotive approaches the observer, there is an increase in pitch and as it recedes there is a decrease — sounding like the rising and falling wail of an air raid siren. The lower the pitch of the sound the ear hears, the longer is the wavelength of the sound wave traveling through the air. The whistle on the locomotive, which is always blowing the same note, is having its original waves "compressed" as the train approaches and "stretched out" as the train recedes from the observer.



Two electrons whirl about the proton and neutron nucleus of helium atoms.

Light also has a wave nature. When a particular wavelength moves away from us, it also shows a drop in "pitch" — that is, the light wave that we observe is longer. The short waves of light are on the violet end of the spectrum while the longer waves are toward the red. Consequently, the hypothetical source of light moving away from us will communicate to us a light which has shifted toward the red end of the spectrum. This is what we mean by the "red shift." The extent of the shift is dependent solely on how fast the light source is receding from us.

In 1925, the astronomers Hubble and Humason discovered, on examining spectrograms of star clusters (galaxies), that the spectral lines had shifted in an interesting manner: the farther the galaxy from our sun, the greater the shift of their lines toward the red end of the spectrum. They inferred from this evidence that the more distant the stars, the faster they are moving away from us.

It was evident that if all the stars were flying from us, then at one time they must have been more or less in the same place. A simple calculation shows that about five billion years ago all matter was in one spot. An "explosion" occurred at that time and the fragments have been flying apart since to give us an expanding universe.

Another way to look at creation is on the basis of the second law of thermodynamics. This law simply states that unless energy is supplied to our universe, it will gradually unwind like a clock. Most scientists agree that by definition no "outside" energy can enter the universe to re-wind it. Hence the universe is hopelessly running downhill to a condition one cosmogonist has called — heat death!

If this is the case, then there must have been a time when the clock was "fully wound." This argument has led many scientists to accept the idea of a unique creation of the universe.

How did the creative act take place? An increasing number of evangelical Christian scientists and theologians can now be said to take the following position.

The material universe is composed of two tangibles — matter and energy. The prime manifestation of energy is in the form of radiation. We are particularly familiar with one source of radiant energy — the sun. Light, both visible and invisible, bombarding the earth from the sun provides for such familiar processes as evaporation, photosynthesis and wind action.

Matter is composed of atoms. The atom can be visualized as a tiny, compact, positively charged core — a nucleus — around which are spinning negative particles, the electrons. The nucleus itself is essentially constituted of two types of particles — the neutron which has no electrical charge and a mass of one atomic mass unit and the proton which has a positive charge and also a mass of one.

Nuclear reactions performed in atomic piles and cyclotrons have yielded information regarding the transmutation of elements — that is, the formation of different types of elements. One such change is believed responsible for energy production in the sun and the other stars — something similar to what goes on in a hydrogen bomb.

Any adequate theory of the development of the universe from the time of creation until now must incorporate these basic facts of cosmic chemistry and nuclear physics. The following theory of the beginning of the universe accounts rather neatly for these numerous independent facts. It is generally, although not unanimously, adopted by scientists.

If we could look back five billion years and see our universe in its embryo state, they say, we would see all matter and energy compressed in a highly compact ball with a temperature well over a billion degrees. At these temperatures we wouldn't recognize any of the familiar elements such as gold, iron, oxygen, or uranium, since the proton, neutron and electron building blocks would be moving at such speeds that they seldom stuck together long enough to build any complex atom.

Because of the high pressures of the compacted ball relative to the void about it, this primordial mass began to expand. As expansion proceeded, the temperature of the glowing ball began to drop. With a cooler environment it was possible for the protons and neutrons to stick together more than before. Thus simple atomic nuclei were formed and the build-up of the chemical elements began.

As the temperature continued to drop the main nuclear reaction for producing bigger and bigger atoms was the capture of neutrons. The protons, having the same electrical charge as the nuclei of the atoms, no longer had the thermal energy needed to overcome the electrical repulsive forces which kept them from colliding with the nucleus. The neutrons, on the other hand, have no electrical charge and consequently encountered no resistance to their movement toward collision and union with the charged nuclei.

The protons were then isolated solitary particles continually rebounding from the complex atomic nuclei and each other. The universe has retained these protons in an overwhelming abundance as the chemical element hydrogen.

This game of capturing neutrons and forming new elements did not last very long. Modern experiments have shown that the neutron is unstable and will decompose into a proton and an electron. These experiments further show that in a system where no new neutrons are formed, essentially all the neutrons would be gone in a half hour. Hence, all the elements of the universe must have been created *within a half hour.*

Within less than 400 million years, the gas composed of 90 per cent hydrogen had drifted apart to a great extent and the temperature had dropped down to that of a comfortably warm room. There were none of the sparkling stars of today at that time — only a gigantic dark ball of gas at low pressure.

Such a condition is known by physicists to be unstable. Turbulences will start within the gas causing frequent collisions of the atoms. Each area of turbulence then would become the side for millions of local accretions of colliding atoms. As the various atoms smashed into the ever-growing aggregates, the temperature of these bodies was raised by the energy of impact.

When the individual aggregates became hot enough, the "kindling" temperature was reached for the firing of the cosmic furnaces—the stars. Every star is an overgrown hydrogen bomb. The source of heat and light is the fusion of the ever-present hydrogen atoms to form helium with a resulting release of huge quantities of energy.

Each major area of turbulence then became a *galaxy* composed of millions of stars distributed in a pattern reflecting the original swirling of the gas body. The galaxies still continue to fly apart with the velocity each had at its formation to give a universe that is continually expanding.

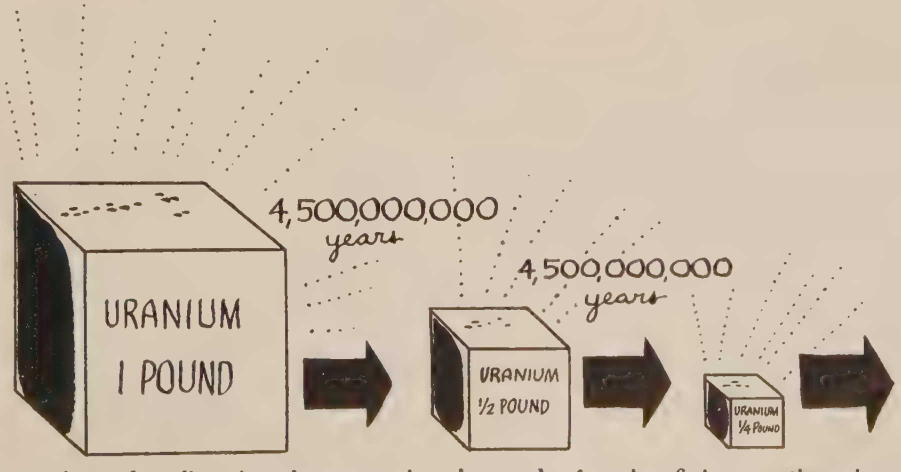
Around each newly formed star there remained a somewhat plate-like dust cloud. Minor eddies within this plate eventually caused condensation by accretion of the dust particles until planets resulted. Thus some 500 million years after the universe was started (about 1/10 of universe history) the earth came into being.

The assumption on the part of most theologians that the earth is the theater of the universe, so far as God's plan of salvation is concerned, appears to be borne out by science. Life on most planets would be impossible because of the cold or heat. Jupiter's frosty −380 degrees is the coldest, while Mercury's +670 degrees on the face turned toward the sun reaches the other extreme.

Because of its inscrutable nature, the depths of the earth hold a far greater mystery to the scientist than the starry skies above. For while man has been able to probe upwards with his telescope, the deepest he has ever penetrated the earth is 20,521 feet in an oil well in Wyoming. As a result, geophysicists, whose business is the study of the nature of the earth, have little evidence on which to base their theories. One thing is certain: the center of the earth is hot. Temperatures increase at the rate of about one degree Fahrenheit for every 60 feet of depth. This temperature increase tapers off so that the center of the earth is estimated to be around 10,000 degrees — about the same as the surface of the sun.

It is curious to note, of course, that while the Bible clearly describes the eternal state of the damned as a fiery pit, it has taken the mis-interpreters of the Bible to locate hell somewhere under the surface of the earth.

Even the great English astronomer Halley once thought that the center of the earth might be laced by subterranean tunnels inhabited by a race of depraved beings. *(Continued on page 54)*



The law of radioactive decay speaks eloquently for the finite creation date.

A view from University Tower, Glasgow, Scotland, depicts the locale of Evangelist Billy Graham's campaign in March.

In an exclusive dispatch from Scotland, a Glasgow journalist outlines the reactions of Billy Graham's friends and foes.

Scotland Is Waiting for Billy

by Basil Gibsone

BILLY Graham has aroused many thoughts and emotions in Scotland, but there is no doubt that his campaign has proved a stimulus to evangelism in Scotland. The "Tell Scotland" movement "believes wholeheartedly that there is a place for the great work Dr. Graham is doing," and has invited the American evangelist to conduct a mission in Scotland. Arrangements are already going ahead for the six-weeks all-Scotland crusade beginning in March.

From the Prayer Committee have gone out letters to 5,000 ministers and church leaders. The committee aims to have 50,000 individual prayer partners as well as groups who will meet regularly for prayer. Chairman of this committee, the Rev. Andrew MacBeath, Principal of the Bible Training Institute, Glasgow, has stressed the value of prayer.

"We want people," he says, "to realize that the success of the Crusade does not merely depend on super-organization and a dynamic American preacher. It was the prayer behind it that was responsible for the success of the campaign at Harringay."

While the value of the crusade is recognized, the Church of Scotland appreciates the need for continuing missionary work. Occasional evangelistic activities, such as Christian Commando campaigns, Religion and Life Weeks and Special Missions make an important contribution to the work of the Church, but they are limited both in appeal and permanency.

The crux of the "Tell Scotland" movement, declares convener Rev. Tom Allan, is the recruitment of the laity. On this depends the future of the movement.

For the past seven years thousands of workers, drawn mostly from the rank and file of the churches, have been making house-to-house visits. The workers, male and female, range in age from 16 to 80 and cover both town and country areas. Booklets of guidance to those engaged in this work have recently been published, together with a report on their experiences by some of those taking part.

Most confess to having been scared or embarrassed when making their first calls. Typical was the experience of one church elder. "On the first doorstep I looked at my partner and said 'What will we say to these people?' At no time before in my 50 odd years of life had I felt so helpless and inadequate for a task." But prayer gave him the words to speak.

For a member of a church women's guild, going out visiting was "a moving and unforgettable experience."

In the Gorbals, Glasgow's most notoriously overcrowded district, a tendays' mission has recently concluded. It was the first of several such missions likely to be staged in various parts of Scotland.

About 20,000 pamphlets were distributed in advance of the campaign, and house-to-house visitations were conducted at each of the 20,000 houses in the area. Services were held every night, three radio broadcasts given, and the first showing was given in

Scotland of the documentary film made of Billy Graham's London crusade.

Plans have been made for a second house-to-house visitation in the Spring. Training schools for this purpose are now being established in the area.

Billy Graham's campaign is not the cause of the revival of evangelism in Scotland but it has thrown a brighter light of publicity on the movement. Doubts are held by some about his "20th century propaganda technique." Many, it has been remarked, believe that Scotland is ripe for this type of campaign, but just as many fear that its real purpose will be drowned in the publicity fanfare.

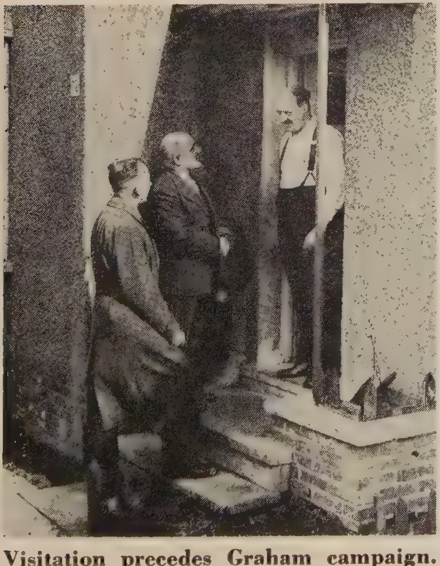
With the opposition, the Free Church of Scotland points out in its official magazine, are churchmen at both ends of the theological scale — the frankly modernist and the extremely conservative.

It deplores the fact that so many in Scotland are giving official support to the Graham campaign who have no sympathy for its message and who pour derision upon the doctrines on which the Gospel is based.

Among those who have doubts about the forthcoming Graham crusade is Dr. George MacLeod, founder and leader of the Iona Community, who sees in it a panic return to old methods rather than a moving forward to a new insight into the Christian message.

But against this is the view of a committee on evangelism of the British Council of Churches that the success of the Billy Graham London crusade had led to a recovery of nerve and created a new atmosphere, making many opportunities of religious discussion and witness.

In that belief, the Church of Scotland will welcome the American evangelist and, at the same time, pursue wholeheartedly their own efforts to bring the people back to God. END



Visitation precedes Graham campaign.

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Like as a father

He couldn't understand his step-daughter. It was almost as hard to get to know the ten-year-old as it was to gain love and affection from her.

by Joye Hoekzema

SHE stood beside me on the freshly seeded lawn, licking her tongue nervously across new braces. Her face was pale, but her hands were clenched in desperate defiance.

"He didn't mean to hurt your old lawn, Daddy. The butcher gave him a bone and he had to bury it some place."

"He might have used the garden," I interrupted testily. "I've only spaded that so far. But he has to plow a spot big enough for the city sewerage system — and right in the middle of this new seeding! I've a notion to teach him a lesson."

"Oh please, Daddy! No!" Her funny little nose, red from the chilly spring wind, wrinkled like a midget accordion. "Letts didn't mean to be bad. Honest he didn't."

The culprit, sensing my indignation, took refuge behind his defender and peered at me with beguiling innocence. In a droll way they were much alike — all legs and ankles and young awkwardness. The pup was only a mongrel pooch. Ann was my step daughter who was "ten-growing-on-eleven."

Still irritated, I noticed how very different this child was from her lovely mother. Jane and I had been married over a year now but the touch and fragrance of her still had the power to put me in a dither.

Jane was high-spirited and gay, and about as secretive as a gossip column. This off-spring of hers was shy to the point of sullenness. Though I had never known her father, I had seen his pictures, and some day, I judged, this child would look and be like him — dark, living her life within herself. Maybe she might even develop his striking good looks, though at present the prospect seemed exceedingly doubtful. Her mop of black hair was full of dead grass and her face was smudged.

Letts sighed and squatted, waiting alertly for my next move. His legs were like stilts and his hair was coarse as pigs bristles. But Ann loved him with a fanatic devotion and my own son, by my first marriage, was about as fond of the dog.

In fact it was Jimmy who had named the ratty little misfit. All of us had been crying, "Let's call him this," or "Let's call him that." And suddenly Jimmy had solved the problem by shouting, "Why not call him 'Lets' and be done with it?" So we added an extra "t" for dignity and Letts became a member of the family.

I glared at Ann, sub-consciously resenting her, I suppose, because she was a constant reminder of that first love in Jane's life. Jane seldom spoke of the man who had died during the bitter campaign in North Africa when Ann was five. I had no reason to be jealous of him certainly, although I harbored a repressed hurt. I, too, had been previously married and had lost my partner in death. And I, too, had a child. Jimmy was like my first wife — a winsome little chap, not quite seven.

As though mere thought of him invoked his presence, Jimmy appeared around the garage, dragging an old chain. At sight of us, he came to a spread-eagle halt.

"I guess Letts must have scared those robbers away last night," he announced with the craftiness of a boy who has learned that the best defense is a fast offense. Ann looked at me.

I strode off toward the garage, trying to banish the memory of her eyes. The look in them hadn't been pain exactly nor even reproach. It was something I felt shouldn't be in any child's eyes. It was no cinch, bringing up another man's child, especially a strange little girl like Ann.

I was still busy with the rake when Jane came up the street from the grocery. Sight of her gave my heart a nudge of pleasure. She came into the yard, her dimpled face framed between two paper bags, her cheeks red as wine-sap apples.

"I thought you had an income tax to make out," she began. Then she saw the scarred seeding. "Not Letts?" she asked, almost pleadingly.

"No. I did it. I dug up the grass to see if it was growing," I said, trying to make a joke of it. She pushed my false humor aside impatiently.

"Where is Ann?" she asked in a small tight voice.

"I don't know. Playing, I suppose. We had a few words over the pup and she went off." I kissed her and her lips were only faintly responsive. That stirred my ire. "You can't blame me for getting sore when that beast ruins my new seeding. Look at it!"

"I don't blame you for being upset about the lawn," she said quietly. "Of course Letts is a pest. We knew he would be when we got him. But I thought we agreed it would help Ann to be happier. The way she loves that dog." She swallowed. "Isn't her happiness worth a little trouble?"

"Of course," I interrupted. "And I'm sorry if I hurt the kid's feelings. I'll go find her and tell her I'm sorry. Will that make you feel better?"

Jane's eyes were swimming but she blinked back the tears and smiled. "Ann is hard to understand," she whispered. "But oh Bill — please try."

"Sure — sure," I agreed, kissing her again — hard. Nothing must come

Her funny little nose wrinkled as she spoke. "Letts didn't mean to be bad. Honest he didn't."

ILLUSTRATED BY RICHARD MLODOCK

between us — ever. But I was beginning to be afraid — not of the things we said but of the things we were so careful not to say.

I went to wash up and a few minutes later I heard voices in the kitchen where Jane was getting dinner. One was Jimmy's — high-pitched with excitement. "And I socked that old ball way over the fence. I'll bet I'm gonta be a pro- pro- pro . . ."

"Professional?" Jane prompted with genuine interest.

"Yeah — professional. I'll bet I'm gonta be a professional ball player when I get big."

I went into the kitchen. Jimmy was washing at the sink — a thing he wasn't supposed to do. But Jane wasn't protesting. Instead she was rolling up his sleeves and handing him the soap.

I looked at the two of them and for a minute they were a little blurred. Jimmy loved Jane with a lavish devotion. Why couldn't I have the same luck with Ann?

"Have you seen your sister?" I asked Jimmy. He lifted his lather-smeared face.

"Yeah. She's walking in the park all alone," he informed me.

"Without Letts?" I asked sharply.

He nodded. "She said she tied him up 'cause he digged up the grass," he said importantly.

"She needn't have tied the pup up!" I said, feeling guilty without exactly knowing why. "She can stay out there and sulk all evening. It does no good to run after her."

Jane made herself very busy at the stove. Her back was a slim exclamation mark of disapproval. "I don't think she's sulking, Bill," she said carefully. "She's hurt and this is her way of getting over it."

My temper flared. "I suppose I should have let the dog dig up the whole lawn!"

Jane didn't reply and in a minute Ann came in — walking like she wished she could make herself invisible. She kissed Jane on the cheek, bobbed her head in my general direction and made for the bathroom. She made me feel like I'd been drowning kittens.

Jimmy was the first one at the dinner table. He was still full of the subject of baseball and he succeeded in monopolizing the conversation. He talked mostly to Jane, the missing front tooth adding to his pixie appeal.

Ann ate in silence. It occurred to me that she might be resenting the intimacy which had grown up between her mother and Jimmy. As we were leaving the table I tried to put my arm around her. She ducked like a scared rabbit. I made another grim effort to break the shell.

"Look, honey. Children's Day is next month. I know a family that give each other gifts on that Sunday. How about us trying it? I'll give each of you children two dollars and you can go shopping the Saturday before. O.K.?"

"Swell!" Jimmy butted in. "I know what I'm gonta buy, you betcha!"

"Well, don't tell. Keep it a secret 'til Children's Day morning. How about you, Ann? Know what you are going to buy?"

Her eyes lifted swiftly to mine, soft as velvet, dark as a tunnel. She nodded slowly. "I — I think so," she hesitated. She didn't thank me. I hadn't expected her to, but neither had she drawn any closer to me in spirit. I felt helpless, angry, panicky.

As soon as the youngsters were in bed that night, I said, "Jane, I'm a fizzle of a step-father. And I confess I don't know what to do next."

She laid her forehead against my chin wearily. Her whisper was unsteady. " 'Like as a father pitieth his children,' " she began, then abruptly stopped. After a moment she said, " 'If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him.' "

I kissed her warm, trembling mouth. "Thank you, sweetheart. I haven't been claiming that promise, have I?"

The Saturday before Children's Day I had a small-sized brain storm, conceived, I thought, from much prayer. "Why don't I take you children shopping?" I suggested at breakfast. "Your mother is very mysterious and seems to have a few plans of her own. Suppose we give her a little time alone?"

"Yeh!" Jimmy was suddenly fizzing with eagerness. "Lets!"

I glanced at Ann. Her face was as

PRAY DEFINITELY

by Bernice Flynn

HAVE you felt the lack of prayer interest in your church recently? Perhaps it's because you're not praying definitely.

In order to get its members to pray definitely, a church in Long Island gave each one a missionary prayer list in compact booklet form, listing under each day of the week several missionaries with their names and names of their children, date of birth and address. It rallied real prayer interest.

One pastor had a group of church folk whom he called his inner circle of prayer warriors. If some special request came to his attention, he would call members of the circle who would pray instantly, if possible, and in turn call others to pray.

In addition to the weekly prayer meeting, members of one church meet together on a set day to pray for church activities. If some request is urgent the time is spent entirely on that particular request. Anyone in the church is invited, and for years the group has continued growing.

A group of four ladies set aside every Saturday night to pray for their small church. In later years they are seeing a miraculous answer to their petitions.

One missionary group sets aside half of its meeting for prayer. Well in advance, the prayer chairman faithfully goes through missionary prayer letters underlining requests. At the prayer session the women pray definitely for each of these church missionary interests.

One of the impressive sights at a large women's missionary meeting in New York City is to see the 200 women separating to chairs arranged under placards, "Japan," "China," "Africa," etc., for a period of prayer. At the close of the prayer session the pianist softly plays a hymn as the ladies quietly leave the prayer groups.

A Christian college has a prayer room and a box of prayer requests. At different times during the day students drop in for prayer. Prayer requests left in the box may be their subject for prayer. This same method can be applied in the local church.

For years a prayer meeting group prayed for a local baker. The man's name was never mentioned but everyone knew who it was. Finally the minister said, "Let's pray for folks by name." Within a week the baker had accepted Christ.

Many people receive letters from missionary organizations. It is not always possible to give money, but the urgent request of all missionary letters is for prayer. A real service could be rendered by underlining the requests and then praying for them.

So, when you are "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints," be sure to pray definitely. Instead of praying "God bless all the missionaries," or "Help our church members," pray for *certain* saints and for their *specific* problems.

expressionless as cement. "Can you be ready in an hour, honey?" I asked, giving her arm a friendly slap.

"I'd rather not go at all," she said. "I —I got other plans."

"Well, how do you like that!" I began hotly and then stopped. Jane's eyes pleaded frantically. "O.K. Here's your two dollars. Shake a leg, fella. We'll go shopping by ourselves."

"You bet."

I looked at Jane. "Now what did I do wrong?"

She shook her head. "I don't know, Bill. I don't know!"

Shopping with Jimmy was like being tied to the tail of a jet.

We ended up buying a bag of gum and assorted sweets for Ann and an indigestable concoction for Jane. Of course I did a little shopping to make up for it.

Dinner was a strained affair that night. Ann ate speedily and in silence and then asked to be excused. Jane was pale. We seemed to be divided into two armed camps.

Jane gathered up the dishes soberly. Jimmy was already in the living-room, yelling at me to read the comics to him. He was a normal kid at least, thank the Lord.

Mechanically I began the adventures of some crazy cartoon character but my mind was heavy with my problem. Could I ever make friends with this strange child who now bore my name? Would loyalty toward her, eventually cause a real rift between Jane and me? It was possible. Many Christian couples were far from the oneness Christ intended them to share. I knew that and I was afraid.

After the children were in bed, I asked Jane if Ann had gone shopping that afternoon. When she looked up from her magazine, I was startled to find that she had been crying.

"I don't know," she admitted. "She was gone for a long while but she didn't confide in me either, Bill. I'm —I'm sorry she's so difficult."

It dawned on me then that Jane was as worried as I was, only with the added anxiety that she had brought a problem child into my home.

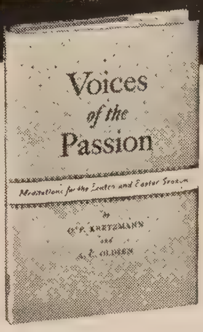
"We'll work it out," I promised with more confidence than I felt.

"I bought Jimmy a few little things for tomorrow," she said without looking at me, "just in case Ann didn't."

As we were getting into bed, Jane turned and kissed me with such fierceness that I stared at her. "Hey, what gives?"

"I love you!" she said. "Don't let anything happen to us, Bill."

"Nothing is going to happen to us," I assured her strongly. But I knew with a twinge of guilt, that I was whistling in the dark.



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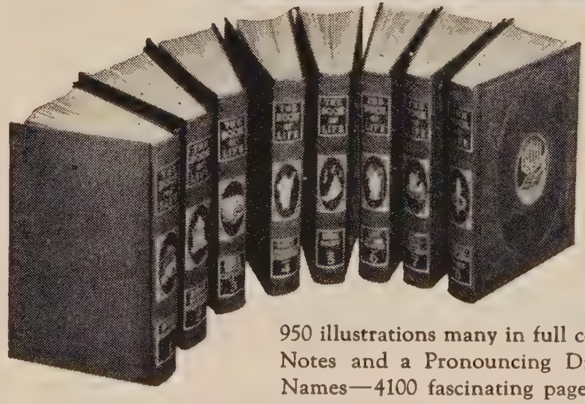

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Jimmy was up with the sun. "Happy Children's Day!" he shouted, making for the breakfast room. "Get up, everybody and let's see what we got."

Jane and I put on our robes, trying hard to capture the spiritual happiness of the day. We found Jimmy dancing around Ann, who, to my surprise, was fully dressed. She looked pale but there was a strange, almost unearthly shine in her eyes.

"Look. There's something by my plate," Jimmy yelled. "And by everybodies!"

Ann picked up the bag of bubble gum and I winced as she politely thanked Jimmy for the gum she could not chew.

Jimmy was tearing the wrappings from a package I didn't recognize. He read the printed tag slowly. "To Jimmy, from Ann."

My throat was tight. With a whoop he tore off the last paper. A toy gun, complete with a cork for ammunition, was cuddled in the tissue.

"That gun I wanted," he gasped. "Oh boy, oh boy!"

Ann's lips were parted. She looked as though her heart was walking on tip-toe. "You like it?" she breathed.

"Like it? Boy, you know I do!"

Ann lifted her eyes to mine. The expression in them choked me.

"There's something for you – there by your plate. And – and something for you too, Mother."

I tore the wrappings from a bulky package and stared at the collection stupidly. It was the gaily painted garden tools I had been admiring in the hardware window. I heard Jane's sharp gasp as she held up a nest of stainless steel bowls. I found the card tied to the edge and my heart moved into my throat. "To daddy, with love, Ann," it read.

Over the bit of cardboard I looked down at her and for just that instant her soul was naked – such a hungry, bewildered, desperate little soul—so proud, so needy, so young.

"Ann, how did you do it? These things cost ten dollars at least," Jane began and then stopped, red streaks creeping up her neck. She bent and kissed Ann swiftly. "Thank you, precious. But how?"

It was Jimmy who answered and his voice rose in a sudden bleat of accusation. "I'll bet I know! I'll bet she sold Letts. He wasn't in the garage tonight."

"I didn't so sell him!" Ann defended, choking on each word. "I couldn't sell a part of our family. Then she flung back her head and faced us with the same courage, I think, with which a lonely soldier had given his life in North Africa. "I – sort of lent him,"

(*Continued on page 49*)

You CAN . . . through Christ

What do you mean when you say, "I can't"? Maybe you don't actually realize how much God can do for you.

by Marie Yoder

JUAN, a Spanish convert, looked at the slip of paper that was handed to him. "I can't do that," he said flatly. "I don't know a thing about the Old Testament."

The missionary answered quietly, trying to understand Juan's refusal. "Juan, you don't need to know a lot about the Old Testament to discuss this verse."

But Juan insisted, "You don't understand. We have never studied the Old Testament yet."

"Juan, you have always tried to do your best before. Don't you think the Holy Spirit can help you . . ."

The missionary paused, hardly daring to say what he was thinking. But he felt he must. Quickly he came to the point.

"Juan, you are lying to me. There is more than one way to study the Bible. One can study it book by book as you say. But another way to study God's Word is to take a verse and ask God to tell you what those words mean. You are lying when you say you *can't* do it. For some reason, you don't *want* to do it."

For a moment fear gripped the missionary's heart. What if his frankness had hurt Juan? Immediately he began to pray aloud.

He had hardly finished when Juan began to pray. "Oh, God," he implored, "forgive me for saying that I can't do this. I see now that I was lying. I didn't want to do it because I had my own ideas about studying the Old Testament. Tell me what these words mean."

Why do Christians say "I can't?" Is it because they *can't?* Or is it that they don't want to? Is a lack of will to perform a duty due to a lack of interest in the task?

On the surface this may seem unimportant. But if we are not being honest when we say "I can't," then it is very important.

God detests lying. He has said that *whosoever loveth and maketh a lie* shall never enter in through the gates into the city of heaven (Rev. 22:14, 15).

Secondly, God's word says, *"I can do all things through Christ which strengtheneth me"* (Phil. 4:13).

Surely, you believe God. *"God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good"* (Numbers 23:19)?

Faith must be caught rather than taught. The world is full of skeptics today who doubt the fact of Christ. They will be convinced of the reality of Jesus when men, through Christ, begin to do things which they had always thought they couldn't do.

Doña Ramona is a little Spanish mother who has had only two years of formal schooling. One day doña Ramona met Christ. From that day, she desired passionately to own and read a Bible.

Her neighbors all knew that she couldn't read. But she bought a Bible and began to study. For weeks they heard her struggle through the words, syllable by syllable.

One day the missionaries asked her to read the Scripture lesson at a weekly women's meeting. Doña Ramona practiced the assigned verses until she had mastered each word.

Finally the day came when she was to do her first reading in public.

Her unsaved neighbors and friends went to hear her read that day. They giggled and even laughed aloud as she clutched her Bible and tottered to the front of the room.

She started all right. But when the giggling increased, her Bible shook in her hand; and finally she trembled so much that she had to sit down.

But several weeks later she tried again. And this time the mirth of the women was short lived. She read the entire passage, and led in prayer.

Today she reads with ease. She speaks with conviction — and without notes. One of many Christians in a little church in the hills of Puerto Rico, she is a living miracle of what can be done — through Christ.

You are an American Christian, so much better educated and so much more enlightened. Yet, have you, in things more simple than these, glibly said, "I can't?"

Usually these "I can't" attitudes begin in childhood. Do you recall those arithmetic problems you just couldn't get? Or that history lesson you never mastered?

Perhaps you are not actually stubborn when you say "I can't." You've merely learned that it is an easy way out of an unpleasant situation. But you're not telling the truth. What you really mean, nine times out of ten, is "I don't want to" or "I'm not interested."

Every person will discover that he can do many really hard things when (1) he *wants* to do them, and when (2) he becomes truly interested in his assignment.

To Christians the matter is more challenging. The Bible says we can do *all* things through Christ Who strengthens us.

In our situation, Christ makes the difference. And interestingly enough, He can work through us best when we feel most helpless.

Jerry is a young minister who preaches the word of God fearlessly. But Jerry was not always so bold. He was a bashful, shy fellow as a youth. He suffered agony of spirit when he wanted to ask a girl for a date. And

(Continued on page 50)

A strong program of worship and Bible study may be continued for several months as an outgrowth of the summer Bible school.

Vacation Bible school can give them the solutions they need to face a crucial and decisive point in their lives.

Where Are Your Teen-agers?

by Jane Hindman

WHERE are your teen-agers at vacation Bible school time? Are they off to the swimming pool or lounging down at the corner drug store? Are some of the more industrious girls helping in the Beginner and Primary departments? Or is the "gang" assembled in a class geared to the peculiar needs and problems of teen-agers?

If yours is a typical vacation Bible school, you'll probably answer "yes" to one of the first two questions. Very few churches have a program reaching this crucial age group and providing an adequate solution to its particular requirements.

Before you protest in self-defense that teen-agers won't come because they think "vacation Bible school is for children," stop and consider. Maybe they are right. What have you offered them in the way of a live program geared to their own style of activities and thinking?

These apt teeners are fascinated by the world in which they live, and, as their knowledge of life and its possibilities increases, their need for guidance and wise counseling is doubling.

Too often, these young people are delegated as helpers in the younger departments simply because they are "too old" to attend a class, but are not yet experienced enough to teach.

Vacation Bible school, with its two weeks of continuous contact with the pupils is the ideal time to launch a summer-long program of activity which will provide encouragement and an outlet of service and development.

Frequently a teen-ager suddenly "grows up" over the summer months of vacation. In the fall younger children faithfully return to Sunday school, but this new and independent "adult" has lost interest, and the Sunday school has lost him. An intensive program of activity begun early in the summer with the vacation Bible school and linked securely to the church program will bring him into the fall with new enthusiasm because the program of activities has "grown up" along with him.

Capture their attention in a positive fashion by attractive advertising — and then hold their interest by helping them to find the answers to their problems in the Word of God. You'll be amazed at the eager response.

"But," you object, "two weeks is too short a time to accomplish anything worthwhile — the only available curriculums are already too full."

But why limit the training to a two-weeks course? Once their interest is caught, your class won't want to stop — and that is the perfect time to put *their* suggestion into action and extend the class into a week-day organization with an outlined purpose. You'll find as you let them plan it, with unobtrusive guidance on your part, that their suggestions and enthusiasm are unbounded. Be sure to keep the organization under the supervision of the church board in order to safeguard against conflicting activities or diverse doctrines.

Next, the curriculum. There are many lesson plans on the market for them. And you *will* find that the curriculum is full. A good deal of judgment in selecting proper emphases must be exercised to strike a proper balance.

For example, you may propose a study of worship in preparation for planning a service for the group. As understanding, ability and interest increase, you will be able to suggest carrying on after the class is over, perhaps planning an evening worship service for the congregation.

Find the course which most nearly suits your requirements and then adapt it to the situation with which you are faced. You will undoubtedly wish to stress the worship angle in order to open an opportunity for developing leadership ability.

But worship without a study of the Word is impossible, just as it is impossible to develop effective church leaders who are not grounded in God's Word. You will want therefore, also, to develop an effective program of Bible study with your teen-agers.

Stimulate their curiosity and imagination, motivate them to seek the answers to their problems in the Word and to seek fellowship with the Lord, and you'll have all the inspiration anyone could ask for. You may be spelling defeat if you think you haven't time to motivate and discuss problems! The truth is, you're wasting time if you don't!

But how to correlate a practical, personal application of the Word with the lesson material, you ask? Let them talk; discuss the things that perplex them. For example, if the lesson is on the Scribes and Pharisees, help your pupils see the need of these ancient people for dependence upon the grace of God, and help them relate this to their own experience. If the lesson is on Paul, Moses or another great leader, help them discover why they were great, and why they were on God's "honor roll." In short, help them look for keys to their own walk with God in every lesson they study.

A big task? Yes, it is an impossible task without power and guidance from the Holy Spirit. It is a task that may mean more prayer and study of the Word on your part than ever before. But it will mean, too, an enlarged ministry — a ministry which cannot be neglected the year round if the church is to build and mold the youth of today into leaders for Christ tomorrow. END

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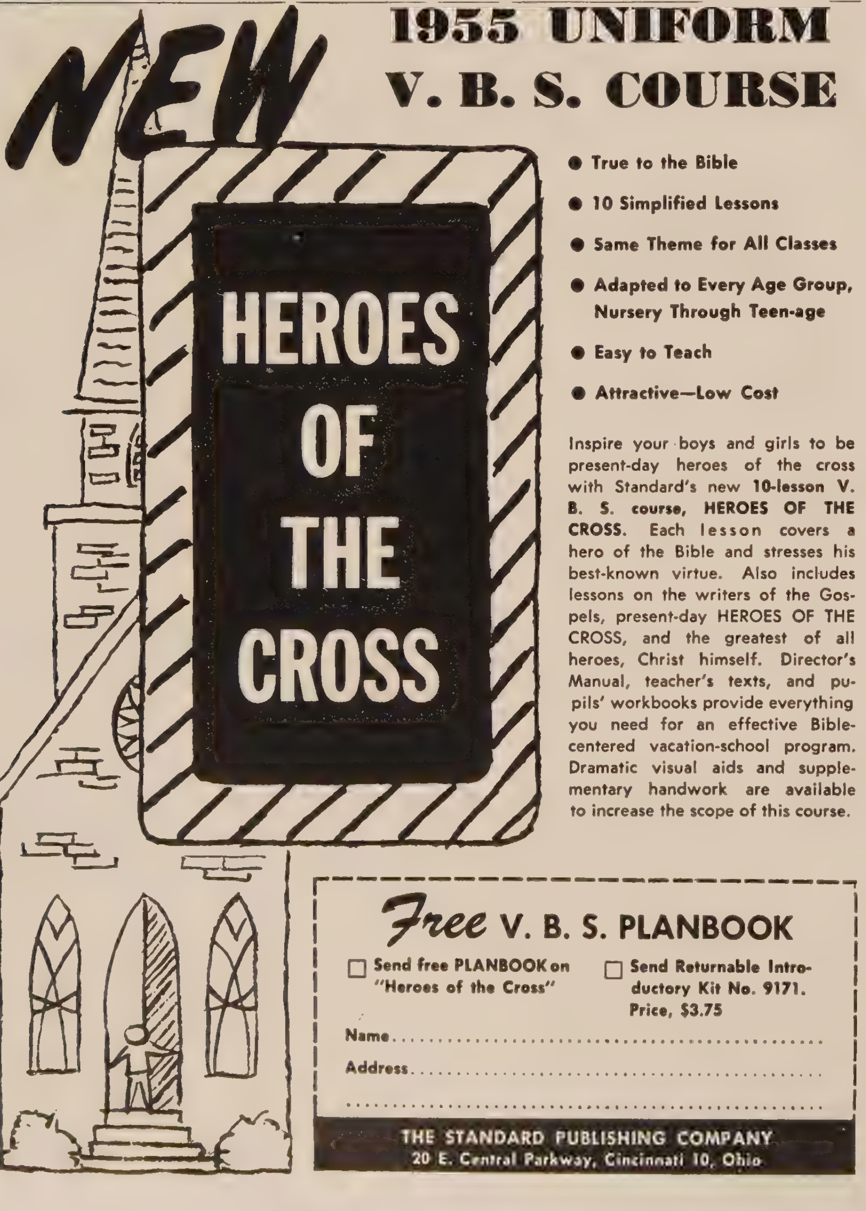

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Plan your vacation Bible school now — and

Prepare for Success

by Milford Sholund

AS CHURCH doors swing open this summer before a streaming throng of energetic boys and girls, another chapter will be written in the history of a growing phase of Christian education.

The strides of vacation Bible school in use of modern teaching methods and in production of meaningful, spiritual experiences for today's youth have been great. Looking at the future from one viewpoint, you might say possibilities are unlimited.

But they are limited – by the kind and amount of preparation and planning you put into your school.

Preparation is one of the primary laws of success, and *the number one requirement in preparation is prayer.* Indifference, resistance and other hindrances can only be removed when the power of the Holy Spirit is released in this manner. Get a few dedicated Christians to pray with you for Christ's blessing. He will guide if you obey.

2. *Enlist the support of your church or Sunday school.* A vacation Bible school is big business for the Lord. Encourage church officers to support the school through the church budget. It sounds unbelievable, but ten cents a day per pupil will supply the needs of a school if the help is volunteer. Ten days with one hundred pupils is only a $100 investment. That makes 3,000 pupil-hours of Christian education for only $100 – or three and one-third cents an hour to make Christ known through an appealing, Bible-centered program. Where could a church or group find a better investment to make for the Lord this summer? Support should be obtained early, so that materials can be purchased and distributed before the opening day.

3. *Enlist workers 60 days ahead of time.* Right now is the best time to get men and women to commit their time and interest for ten days this summer.

A strong VBS is built by laying foundations in prayer and organization early.

Talk about it! Pray about it! Ask the pastor to announce it! Use the church bulletin! Be enthusiastic! Enlist a few strong workers with experience, if possible, and many new workers to help the principal leaders. It is important to get plenty of help.

4. *Prepare through sound organization.* Many churches make the Sunday school responsible for the VBS. This plan keeps the school close to the church and provides experienced help. One person must be responsible for the organization. Next there should be departmental superintendents; then teachers and helpers. Plan for a staff-pupil ratio of one staff member to eight pupils.

5. *Hold a VBS demonstration clinic.* Combine the resources in your city, community or county, and sponsor a one-day clinic. Enlist representative leaders from different churches to plan the clinic. Perhaps an existing organization will decide to sponsor it. The program should begin at about ten a.m. and close in the evening with a banquet and inspirational rally. Departmental leaders should give suggestions for teaching and handcrafts. Models and samples of the latter will help teachers visualize the objects. Publishers will be glad to send materials for display. Special speakers on evangelism, storytelling, visual aids and handcraft should inspire every member of the audience with enthusiasm for his own school.

6. *Select materials carefully.* At the clinic, or before that day, materials should be selected by the director, pastor and departmental leaders. Capable, educationally-sound leaders have developed a variety of materials with a Bible-centered curriculum and a strong evangelistic emphasis. But to accomplish the purpose for which they are designed, materials must be in the hands of teachers and workers at least a month ahead of the opening day.

7. *Hold regular staff meetings* — at least three before the school begins. Emphasize first the general plans and needs of the school. Introduce the leaders and assign duties. Also distribute materials, including teachers' guides and handcraft projects. Give instructions for the next meeting, which should be on a departmental level.

At the second meeting departmental leaders should clarify plans and give specific instruction regarding each person's responsibility for each day. This information should be written down so that there can be no question later.

The third staff meeting should be a discussion of any problems which must be solved in any area of the school. Include such questions as these: Does everyone know what we are going to do each day? Does everyone have his materials? Does everyone understand the details of how we shall be working together? Be specific in solving problems at this meeting.

8. *Promote and advertise energetically.* Use direct mail with postal cards and letters to enroll pupils. Sponsor a poster contest and give an award for the best ones. Display these posters in local store windows. A vacation Bible school parade draws crowds. Children on bicycles and wagons with festive decorations and police escort make the whole experience a great event for children. Use balloons and placards giving dates and place. Conduct a pre-enrollment rally on the Saturday before you open the school. Serve treats and give away balloons. The pre-enrollment cards will give you names and ages for classification before Monday morning.

Thorough preparation will result in rich rewards as children hear the Gospel, receive Jesus Christ as Savior and learn to live together as Christians.

END

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HELPFUL TIPS FOR VBS

Handwork

BIG problem for the VBS teacher is often what handwork to use.

All too frequently her wail is, "But pupils don't come for the lessons—they only come for the handwork!"

We don't recommend the move one desperate teacher made in shifting the handwork period up to 9:30 when the pupils started coming in at 11! That doesn't solve problems—it merely creates them!

But it must be good handwork, anyhow, to hold their attention like that, you muse. The truth is, however, it wasn't even good handwork. It was merely busy work. *Good* handwork would have re-emphasized the lesson in such a manner that it would have become more interesting and the general attitude much improved.

If you are facing these problems in deciding upon materials for your school, here are some criteria which should help you plan and choose your handwork wisely.

1. Does it teach the lesson aim further —or does it destroy this aim by being mere busy work and fostering impatience at time spent on the lesson?
2. Does it provide the needed challenge for each age group, being neither too hard nor too easy?
3. Do the pupils make the handwork, or is it "teacher work?"
4. Is it within the VBS budget?
5. Is it interesting and attractive?

Memorization

IN THE midst of a many-faceted program of vacation Bible school activities, it's easy to skip merrily from one activity to another, without pausing long enough on any to derive real benefit.

This, unfortunately, is especially true of Bible memory work. Check up on yourself with the following list. Are you making use of a maximum number of ways to strengthen the memorization program in your vacation Bible school — and especially with the alert Juniors who learn so easily?

The key is review — and it doesn't have to be a stuffy drill! Utilize their love of competition by dividing the group into teams. Throw out references and let the children give the verses, or vice versa. Use of appropriate pictures to recall certain Bible verses is another variation. You'll find quick response and longer memory if a spirit of play pervades the whole session. But don't forget to draw the practical illustrations, too, which help them to apply verses to life situations.

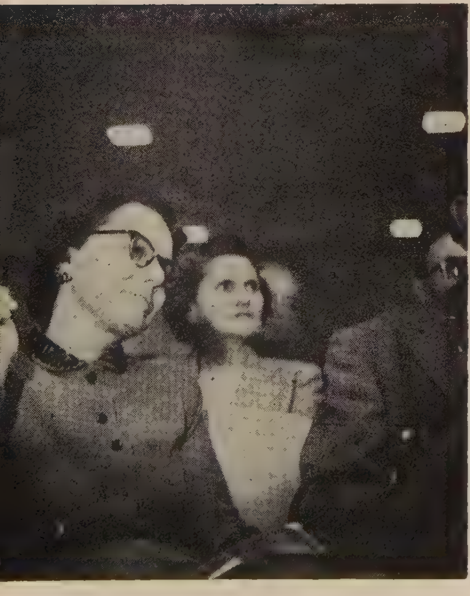
A good way to encourage this is by allowing testimony time for the boys and girls who have led someone to Christ through use of Scripture, or who have proved the Lord faithful on some promise. If memorization is fascinating to you, you'll find that your enthusiasm is contagious.

END

Pastor Mack Douglas of Memphis' Cherokee Baptist Church leads an enthusiastic discussion in his class for new converts.

'Add to Your Faith'

Why is Cherokee Baptist Church growing? Because they give special attention to teaching and keeping converts.



Mrs. Classmember listens intently; the gospel truths sink deep into her heart.

by Roger Heidelberg

ASK the average pastor what church problem burdens him most. He'll probably say, "At least half of the people who join our church as converts will be lost to the Lord's work a year or so after they join!"

To counteract this tragic falling away of professing Christians, Cherokee Baptist Church of Memphis, Tenn., has instituted a vigorous, progressive program of indoctrinating its new members. Under the leadership of its young pastor, Rev. Mack Douglas, Cherokee is reputed to be the fastest growing church in the Southern Baptist Convention — listing only seven inactive members out of more than 500 on the roll. Thus, its efforts merit careful study.

Suppose we follow a couple into the membership of Cherokee. Mrs. Jones is a Baptist who is joining by transfer of church letter. Her husband is joining on profession of faith, for baptism.

They are told publicly when they join that they will be expected to attend the pastor's class for new members Sunday evenings at the Baptist Training Union hour for eight weeks.

At first, the course covered only five weeks but it was later lengthened to eight and the possibility is being considered of extending it to ten.

Their names are also furnished to Sunday school classes of the proper age group, since Cherokee believes in graded classes throughout its Sunday school. An intensive S. S. visitation program goes hand in hand with indoctrination to produce a thriving, solidly rooted church membership.

"The class to which they are assigned," explains Rev. Douglas, "is made solely responsible for their prompt enlistment in Sunday school. They know that if they fail to get them,

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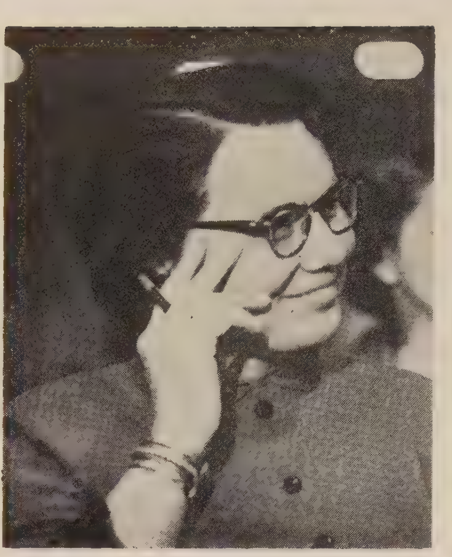
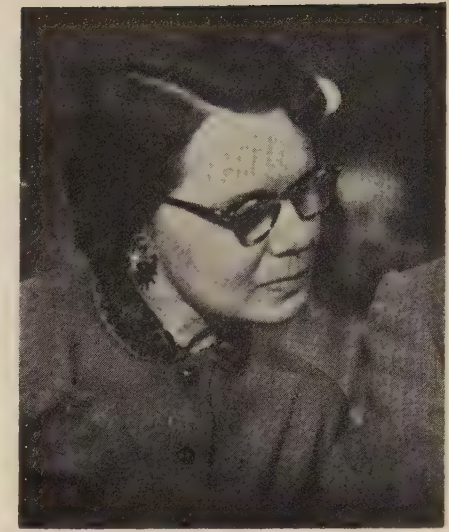


New converts share joys together.



They learn with an open heart.

no one else will! We thus avoid the 'buck passing' that sometimes occurs when the same people are made available to many classes."

The following Sunday evening finds our Mr. and Mrs. Jones in the pastor's class which works together with constant, compassionate visitation to produce the astonishingly high percentage of active members on Cherokee's church roll.

The class studies Odle's *Church Members Handbook* and uses the open discussion method of teaching. Subject matter includes such topics as salvation, baptism, eternal security, the Lord's supper, second coming of Christ, missions and Baptist history.

Of course, this pastor's class doesn't produce candidates for a B. D. degree. In the time allotted, the subjects are necessarily covered in barely more than outline form. But at least a firm foundation is laid on which the new convert can build a sound concept of Christianity.

Questions that arise are fully dealt with, using the Bible, of course, as the final authority.

Enrollment in the class is not compulsory, but is strongly urged.

"I would want to know definitely," states Rev. Douglas, "why any new member would not want to enroll."

Attendance is excellent. The zeal characterizing most new converts, backed by the vigorous visitation program, keeps 25-30 eager "students" attending regularly throughout the eight weeks. And, incidentally, establishes the good habit of regular church attendance from the very first. Examinations are not given at the close of the course.

For one thing, there is no real "beginning" or "end", as such. Each lesson is self-contained. Anyone joining Cherokee at any time has only to attend eight consecutive classes to get the complete course, although he would obviously receive it in a different order of subjects.

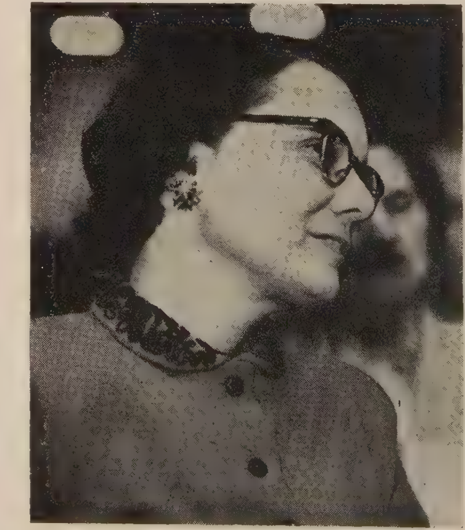
Douglas admits, however, that he is considering the idea of a written examination.

"Not for the purpose of grading, as in school. I wouldn't even want their names on the papers. Adults are rather easily embarrassed and 'grading papers' would mean they simply wouldn't attend at all rather than risk 'flunking'. The exams would be valuable chiefly (1) to show me how well or poorly I'm teaching and (2) to show the class how much or little they've actually learned."

High and sustained interest becomes evident by the number and type of questions asked in open discussions . . . and no one can tell where it may lead.

For instance, a recent discussion centered around the independence of each local congregation, as Baptists believe it. A member asked, "Is the mission church we just started independent of us?"

"Not until it is strong enough to



They grasp for spiritual depth.

operate as an independent Baptist church." Rev. Douglas replied, and went on to explain the methods by which Baptist mission churches may be started.

"We can start a mission *anywhere,*" explained the young pastor. "In Korea, for example, we have a number of fine native pastors who have no church, no building, no congregation. Why couldn't our next mission church be there?"

The members looked at each other. It was a long way from their bright new homes and bustling church to the somber, battered towns of Korea. But the thought fired them somehow. Why not?

"How much would it cost?" one asked.

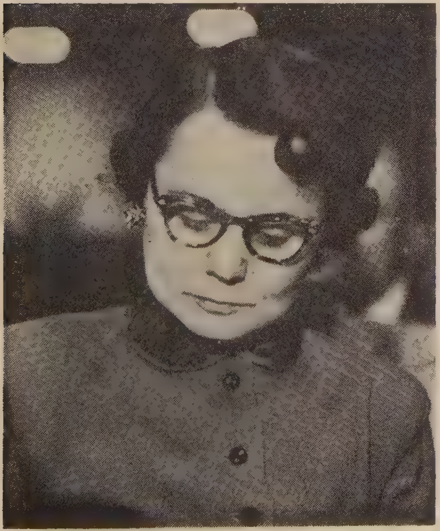
"About $5,000 as an initial outlay," Douglas replied. "We would then continue to underwrite regular support as needed until the local Korean congregation could take over. They would then become completely independent of our control."

Five thousand dollars! That would mean shelving for some time the plans for their new, badly needed church auditorium. Its construction would mean much to Cherokee.

"After all," the pastor added, "they don't have even the poorest kind of building over there!"

The class nodded vigorous agreement of the idea. New converts — Christians less than three months — they already possessed an enthusiasm for sending the Gospel to the remotest peninsula of earth!

Thus Cherokee works to produce an informed membership, fully aware of the privileges and responsibilities they have inherited in Christ, and fitted to take an active, effective part in the program of the church to reach, save and conserve men and women for Christ. END



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Be A Pastor Booster

by Bernard Palmer

"YOU know, Dad," the eight-year-old said on the way home from church one Sunday, "that sermon could have been a lot better. I'm like you. I'm getting so I don't like our minister."

Not long ago I sat visiting with an elderly pastor in the twilight of his career. "As I look back through the years," he said, "the things that have hurt the most haven't been the barbs of the unsaved, but the thoughtless carping criticism and actions of Christian people."

Other pastors and Christian workers agreed. We laymen, while demanding much of the men who serve our pulpits, hinder their effectiveness by criticising and failing to help them.

The ways of helping him and our church are simple.

1. *Accept your responsibility as a Christian and a church member.*

"I know what needs to be done here," one minister said wearily, "and I know how to do it. But I can't do it alone."

His church was almost as old as the community and down through the years it had been served by some fine men of God. But it hadn't increased appreciably in membership in 20 years. And they still struggled along, beset by the problem of where to get the money to pay the pastor his meager salary and how they could manage to put a badly needed coat of paint on their basementless church.

The Sunday school bus stood, unused, in the pastor's back yard because no one would accept the responsibility of driving it. There were never enough Sunday school teachers and elections were a farce. So few would take a position of authority that the offices were switched but the leadership stagnated.

"If I just had two or three families who would take their responsibilities as church members and Christians seriously," the discouraged pastor confided, "we could build the work here into what it ought to be."

2. *Cooperate with the program of the church.*

"I don't expect, or want, my church members to agree with me all the time," another minister said. "But if they could just realize how important it is to throw themselves wholeheartedly behind the church program after it has been adopted they could make it so much more effective.

One congregation, just awakening to

their responsibilities, voted to launch a vigorous visitation campaign in an effort to find recruits for their Sunday school.

"I'm against it," one church leader said stonily. "I never have been in favor of pressure campaigns or goals. I'll have no part of it!"

The vote had been taken, but with his announced intention not to cooperate, the program was never put into effect.

3. *Don't tattle or gossip–especially about fellow Christians.*

The world is listening with itching ears to find evidence that it is just as good as any Christian.

A church in Minnesota has no secrets; the doings and mis-doings of members are clacked from one eager ear to another. Confidential church board meetings are bandied about town with reckless abandon.

The average person on the street hears those things and laughs them to scorn. "They talk a lot about following Christ and living a separated life," he says, "but you ought to *hear* the things that go on over there."

4. *Attend Sunday evening services and prayer meetings faithfully.*

So often we think that it doesn't matter much whether we show up at those services. After all we love the Lord and live separated lives. We don't need the bolstering of additional messages and continued prayer.

"I wish I could impress upon my people," the pastor of a large city church said, "how important they are to Sunday evening services and prayer meetings. Just having them there in an attitude of prayerful attention adds so much to the spirit of the service."

"When a church grows cold," another Christian worker said, "the first services that are abandoned are evening worship and mid-week prayer meeting. It's the same with individuals. When my members don't come out to those services I'm disturbed because I see it as a sign of coldness."

5. *Work together in harmony and love.*

"If I had to lay my finger on the one single human frailty that is blighting the work of our church more than any other," one distraught pastor confided, "I would have to place my finger on the lack of Christian love and charity."

His work in that small Georgia community was seriously hindered by the bickering factions within the church. If Mrs. Brown taught daily vacation Bible school, they had to be very careful not to use Miss Jones in the same department. If John Smith headed the Board of Trustees, there were at least three men they dared not elect to serve with him.

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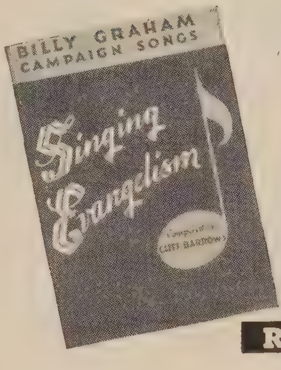

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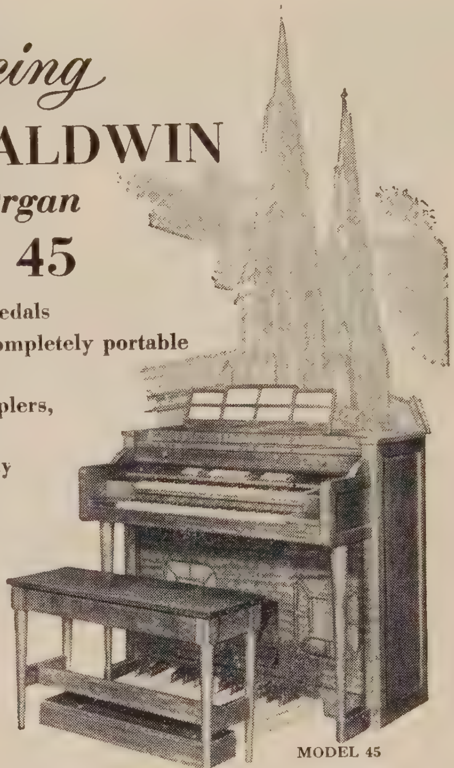

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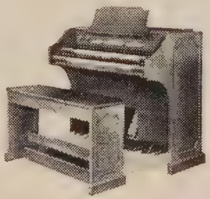

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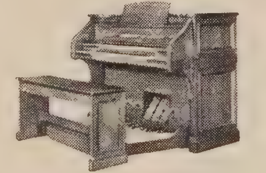

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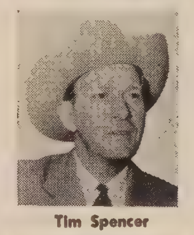

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ister continued, "and they could do great things for the Lord if they could just learn to forget their differences and work together in harmony. But as it is, they have run out their last two ministers, and I'm not so sure but that they are about to lose their third.

6. *Don't divide into cliques.*

"I've got some fine Christian couples in our church," a minister told me, "if I could just blast them out of their cliques so they would be friendly and use their homes as avenues to win new people to the Lord and our church.

"I have a few homes," the pastor went on, "which are open for such purposes. When I get the name of someone who is interested in our church, or ought to be, I give it to the host or hostess. The next time they invite their circle of friends in for the evening they include the new couple. It's beginning to pay off. A church cannot be a soul winning church without being a friendly church."

7. *Don't overstep responsibility.* It is a strange thing, but those of us who accept responsibility are often so secretly confident in our ability that we are apt to overstep.

A friend told of a woman in his church who was wonderfully efficient, so efficient in fact that she took over every committee on which she served.

"I was chairman and she and two others were serving with me," he said. "Before I had time to call the group together she had worked out everything. She had notified the speaker and the people who were to provide special music and had given the serving committee a menu. We didn't even have a committee meeting."

Such efficiency can injure feelings, cause dissension and, what is perhaps even worse, permit others to get in the habit of shouldering off the burden until they no longer accept their share of responsibility.

8. *Don't criticize your pastor before others.*

I know of one church which ran a minister from its pulpit with careless criticism. Things that would have been far better untold and charges that would have been better un-leveled became community gossip. His effectiveness was destroyed and he left town a heart-sick man.

9. *Share your happiness as well as your sorrows and problems with your pastor.*

We all need the help of our pastor in times of stress and sorrow.

And yet, so often that is the only time so many of us call upon our ministers.

"Sometimes it seems to me that the only time our folks think about my wife and me is when there is a serious illness, a death or trouble," a pastor friend confided several years ago. "Just once," he continued wistfully, "I'd like to have one of my members call and tell me that he just received a big promotion and wanted to get a few close friends together to have a little celebration and give thanks for it."

10. *Pray for your pastor regularly.* Ask any dozen pastors to name the one way in which they would prefer to have their membership assist them and the chances are good that all 12 would mention prayer.

"I don't have to ask when my people are praying for me and the services," observed one. "I can tell by the freedom I have in the pulpit and by the effectiveness of the message."

"If our people would just set aside the time they spend in criticizing," said another, "and would use it in prayer for me instead, I'm confident that our church would come far closer to being what it should."

The matter of helping your pastor is as simple as it is important. Strive to follow these rules and prayerfully add to them. You will be surprised at the change that will come into your own life and in your church.

"If I only had two or three consecrated Christian couples who would help me faithfully," the minister of a small rural church observed, "there is so much we could accomplish." He was silent for a long time. "Yes," he went on at last. *"If I only had one!"*

END

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Of course, He asks for our love in return. He asks us to turn our lives over to Him, with all their selfishness, wickedness and hatred, and let Him fill us with His forgiveness and love.

If you've never come face to face with the love of God, have never received His new life in place of death, the Bible tells how it can be yours: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shoud not perish, but have everlasting life."

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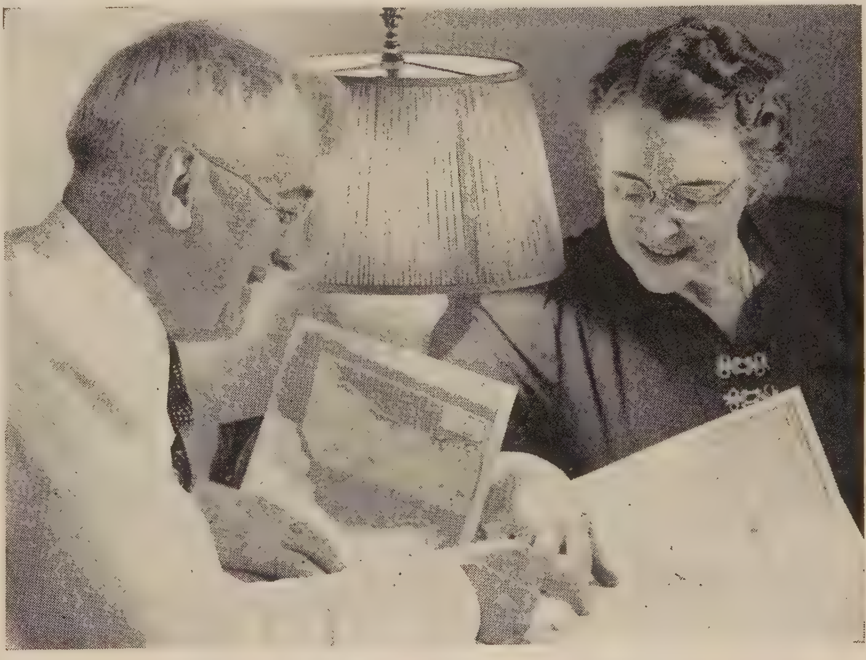

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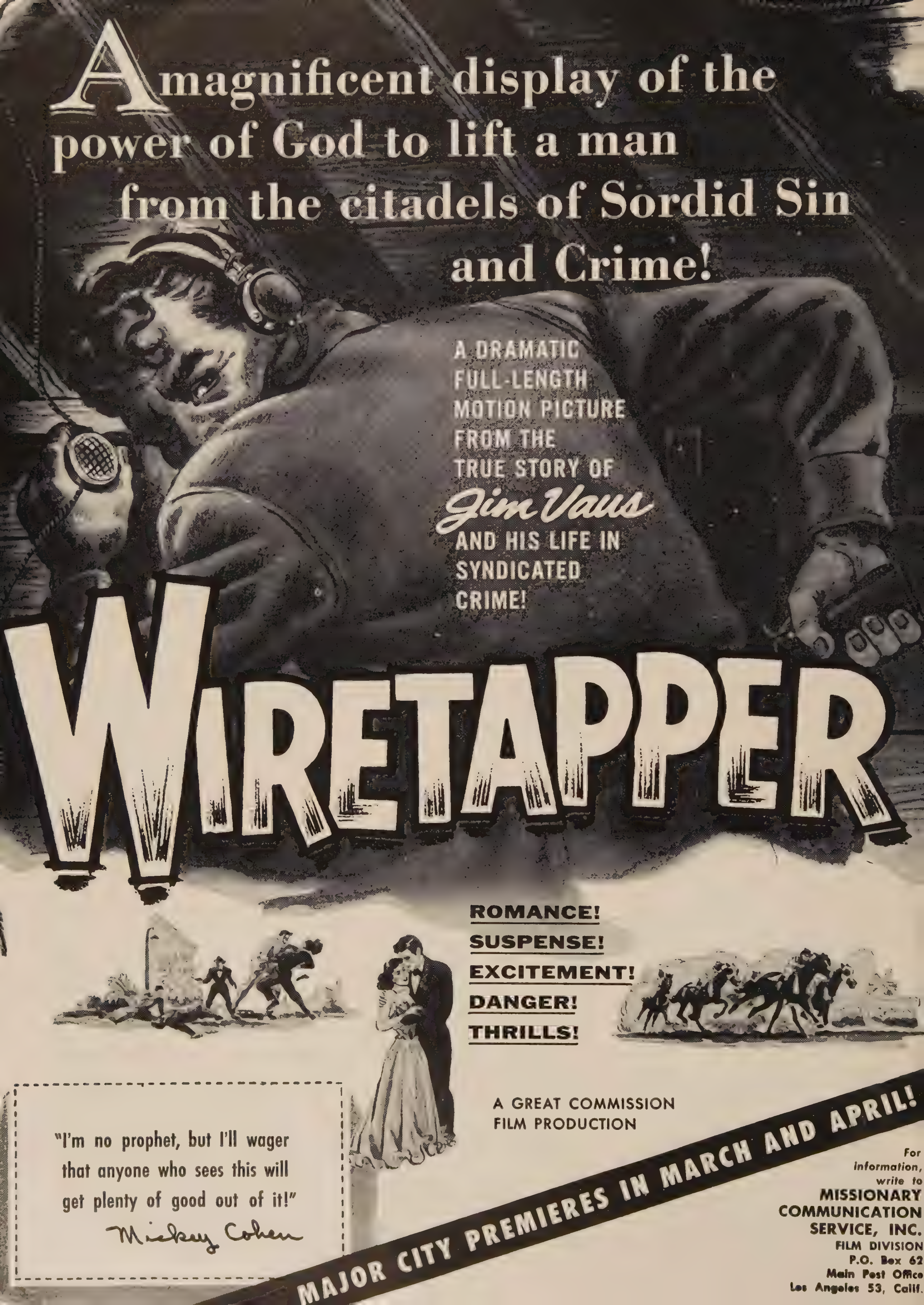

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Presbyterian Union Plan Defeated

Thumbs Down on Merger

THE PRESBYTERIAN MERGER plan has been slain, though the corpse shows signs of reviving.

Southern Presbyterians (Presbyterian Church in the U.S.) killed the proposal when 22 presbyteries turned thumbs down.

As expected, voting was heavily pro-union in the Presbyterian Church in the U.S.A. (Northern). The United Presbyterian Church was expected to support merger when its voting got under way in February.

Dr. Wade H. Boggs, moderator of the Presbyterian Church in the U.S., attributed his denomination's rejection of the merger to what he called a "mistaken idea concerning alleged modernism of the Northern church" and a fear that the larger denomination would "engulf" the smaller Southern body.

THE GAVEL WAS SYMBOLIC
Presbyterians Lloyd and Baldinger

On one thing both pro-union and anti-union Southern Presbyterians agreed: the returns from the remaining 49 Southern presbyteries will have a strong bearing on future action in regard to the union proposal.

Meanwhile, in San Francisco 5,000 members of the Northern Presbyterian and the United Presbyterian Church attended a Presbyterian Day service. The desire for unity between the two groups despite the Southern Presbyterians' action was symbolized by a ceremonial exchange of gavels between Dr. Ralph Waldo Lloyd (Northern Presbyterian) and the Rev. Albert H. Baldinger (United Presbyterian). In an address Dr. Lloyd said the defeat of the merger plan was only "a postponement."

›WORLD

Christ and Santa Claus

THE OH-SO-POLITE BBC discussion between two well-bred British women seemed as tame as a tea party, but behind it boiled a religious controversy the like of which Britons have not seen for years.

One of the debaters, Mrs. Margaret Knight, 51, part-time psychology lecturer at Aberdeen University, had shocked the British public with two earlier BBC broadcasts on "Morals without Religion."

Undertaking to tell "humanist parents" what to tell their offspring about God, she said, "We can tell them that some people now don't think there's really a God any more than there's really a Santa Claus, though we often like to talk as though there was."

About Christ: "There was a real Jesus Christ, who preached to the Jews and was crucified. But we don't now believe that He was the Son of God and a virgin, or that He rose from the dead."

The press erupted with angry comments. "Keep this woman off the air," thundered the *Daily Sketch*. Headlines in other papers called the broadcasts "astonishing" and "shocking." The *Daily Telegraph* held that atheistic views are no more entitled to broadcast time on government-owned BBC than a defense of polygamy, homosexuality or Communism.

Into the fray jumped Mrs. Jenny Morton, 52, wife of a Scottish clergyman. She debated religion versus atheism with Mrs. Knight to wind up the broadcasts.

Mrs. Knight stuck to her guns, insisting that talk about the "loving purposes" of God sowed in children's minds seeds of "frightful" intellectual problems that ripen when they grow up and are faced "by all the evidence which suggests that God's purposes are anything but loving."

Mrs. Morton replied that a child taught that he was "a child of God in God's world among God's other children" would better understand morality than he would by being taught merely to love others.

Answering Mrs. Knight's argument for "scientific humanism" as the "best hope for humanity," Mrs. Morton said that "the greatest danger of humanist moral training is that it makes men fastidious rather than loving and resourceful.

Declaring that Mrs. Knight's attack on dogma was misplaced, she said, "Christian belief is more than that. It is that living experience of God in Jesus Christ into which, generation after generation, men have entered."

Editorialized Britain's conservative weekly *Spectator* as the debate ended, "It is not Christians, but her fellow scientific humanists, assuming that there are any, who have reason to be distressed by Mrs. Knight's broadcasts. They can hardly relish having the utter barrenness of their beliefs formulated and widely publicized . . . No longer will there be any excuse for thinking that there is something in itself clever about not being religious, or

DEBATERS KNIGHT AND MORTON ON BBC
'Is God Like Santa Claus?' The ladies disagreed

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that religious people are any more credulous than so-called unbelievers.

Despite the press uproar, according to *Intelligence Digest* Editor Kenneth de Courey, the whole affair held little interest for the mass of Britons who thought it "irrelevant to their interests and concerns." However, it proved that the Christian minority has a strong voice, and in the future the BBC will undoubtedly think twice before scheduling any more "humanist" lectures on religious subjects.

Spain Pact Stirs Storm

A PROPOSED AGREEMENT between the U. S. Air Force and the Spanish government under which the Roman Catholic Church would have the right to forbid mixed marriages of American citizens stationed in Spain is meeting with a storm of opposition.

The pact is now being reviewed by the State Department.

Affected would be many U. S. citizens, both military and civilian, who are expected to be stationed in Spain as a result of the September 1953 agreement by which Spain granted the U. S. the right to build several air and naval bases.

Although in the U. S. a Catholic may defy a church ban on marriage with a non-Catholic and contract a civil or Protestant marriage that is legal, this is almost impossible in Spain where canon law is civil law.

Under the pact two members of U. S. military personnel — one Catholic and the other non-Catholic — could not get married by a U. S. military chaplain without permission from the Catholic Church.

Dr. Henry H. Savage, president of the National Association of Evangelicals, sent protest letters to the State and Defense departments. He said: "For the State and Defense" departments to allow the state church of Spain to dictate how and to whom American citizens can be married in Spain would be an open affront to all true Protestants and would be contrary to traditional American freedom."

He urged that "American servicemen be afforded the protection which is normally theirs as stated in the time-honored Bill of Rights."

Other opposition came from the Southern Baptists, Protestants and Other Americans United for Separation of Church and State (POAU) and leading denominational leaders.

As of Feb. 1 final word on the fate of the bill had not been announced, but Washington observers said that it appeared likely that the pact would be O.K.'d despite Protestant criticism.

On the World Newsfront

LATEST COMPLAINT from Red Hungary concerning gospel balloons sailed over the border, reports CHRISTIAN LIFE Correspondent Paul Haueter, was countered by the U. S. government's reiteration of its belief in "international freedom of communication." U. S. officials said they did not think there was anything "inciting," "slanderous" or "seditious" in the gospel literature dropped inside the balloons. ■ Pressure is being put on East German Communist youth to take part in "youth dedication" ceremonies, a revival of ceremonies originated several decades ago by German "freethinkers" to counter church confirmation and communion rites. The ceremonies are scheduled shortly before school final examinations and the student's "devotion to Marxism" (possibly measured by his willingness to take part in the ceremonies) has a bearing on his grades. ■ Evangelical Pastor Walter Johne, first Protestant clergyman sentenced in the Soviet Zone since relaxation of Red anti-Church campaign in the summer of 1953, has been sentenced to three years in prison, the Communist press reported.

Who to Believe?

DESPITE ASSURANCES from government officials that India is not hostile to Christian missionaries, reports disclose that certain groups are making it rough for Christians in India.

Meeting in New Delhi, the All-India Conference of Indian Christians (made up largely of Protestants) protested to the government that attacks on foreign missionaries had "degenerated into an attack on the Christian religion and culture."

ALTAR CALL CROWD AT ROBERTS MEETING
In Johannesburg a traffic jam.

It pointed out that the campaign of the Mahasabha, a Hindu organization to convert former Hindus who had become Christians, had developed into a broad attack on Christianity.

In an address rebutting criticisms made against foreign missionaries, Dr. P. V. Cherian, Madras political leader and current conference president, said that "proselytization as such" was rare in India. "However," he added, "if persons voluntarily choose to be Christians, the Constitution permits them to do so."

Other developments:

Missionaries from the British Commonwealth countries now must have special visas to enter India. Previously no visas were required by Commonwealth citizens.

Bombs Fall in Orient

THE THREE CHURCHES on Quemoy in the Tachen Islands have been destroyed by Communist bombs, acording to Orient Crusades' Dick Hillis. To what extent Christians have been affected by the Communist advance against the Tachen Islands and Formosa is not yet known, but Hillis says that "war is real to the Christians out here in Formosa."

Nagging Women

KING SAUD has learned that Saudi Arabia hath no fury like an American woman crossed.

The king now is letting Christian ministers preach openly in oil company areas of Saudi Arabia—a sharp break from tradition in the Moslem country. Angry American women started it all.

Saudi Arabia has a long list of restrictions on the activities of foreigners. They include no drinking of alcoholic liquor, no Christian marriage ceremonies, restriction of imports of dolls and censorship of imported literature.

Ever since American Oil started operations in 1934 in the Persian gulf area, Christian churches have been forbidden. Christian ministers traveled as "teachers" on week-end trips to hold household services for company personnel.

American Oil executives did not protest much against the restrictions. But their wives — there are 2,000 women in the oil camps — hit the roof when Saudi Arabia announced women would no longer be allowed to drive cars.

"They nagged their husbands," an American said, "until the oil company finally drew the matter to the attention of the king."

As a result, the monarch lifted the ban on women drivers and announced Christian ministers could live and preach in oil company areas.

Churches still are not permitted, but the ministers are preaching in company theaters.

EVANGELISM

Amen, Mr. Roberts!

EVANGELIST ORAL ROBERTS returned to his Tulsa headquarters from Africa after a nine-day campaign in Johannesburg claiming more than 25,000 conversions — one-third of them Negroes.

"If I could have stayed in Johannesburg six weeks, I believe there would have been 100,000," he said.

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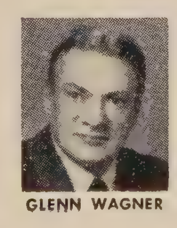

GLENN WAGNER

Mr. Kunz and Mr. Wagner have been meeting with missionaries, government officials and national Christians to map out the plan of the Campaign. They are now engaged in the first series of evangelistic mass meetings combined with widespread Scripture distribution.

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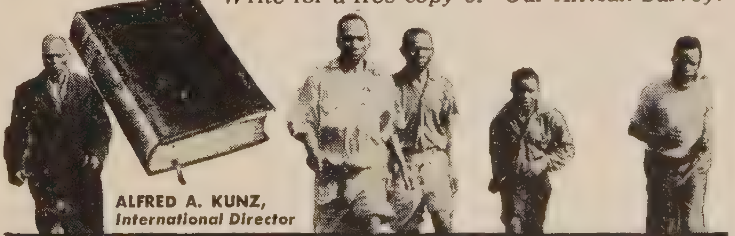

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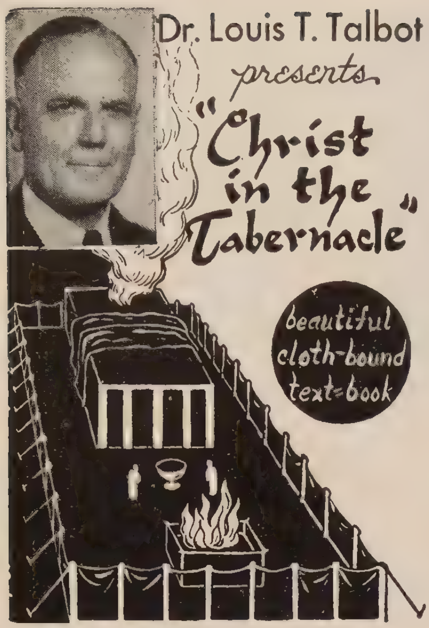

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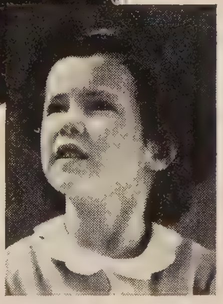

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RETURNED PRISONER NOBLE GETS PARENTAL EMBRACE
After nine years tears of joy.

AN EXCLUSIVE INTERVIEW:

Secret Meetings in Soviet Camps

"AN ABSOLUTE confidence in God" was what kept him going while held for nine-and-a-half years in Soviet prison camps, Detroiter John Noble told CHRISTIAN LIFE Correspondent Paul Haueter shortly after his release in January.

Noble was interviewed by Haueter while still under U. S. medical examination in Berlin. Taken into captivity as a robust youth, he came back weak and emaciated.

Throughout his imprisonment he never stood trial nor was he charged with any crime. Neither was there a reason given for his release.

Noble told Haueter that when he entered Russia he was taken on a sight-seeing tour of Moscow and was treated like an honored guest. Then the Russians put him in a labor camp.

At first he was nearly helpless because he did not know the Russian language and because he was not accustomed to the frigid temperatures which plunged as low as 72 degrees below zero. So he appreciated the friendliness of the other prisoners — Russians — who offered him clothing and shared their starvation portions of cabbage and fish with him. He said they asked many questions about America.

During his period of detainment in Russia he saw a few other Americans being held captive, as well as British, Germans, Czechs and a half million Russians in a single camp. About 80% of these prisoners died, he said, mostly of starvation. He saw many being tortured.

He kept himself alert and learned as much as possible of what was happening outside. News leaked through that the late dictator Josef Stalin's son was held in a nearby camp.

Noble told Haueter that no religious services are permitted in the Soviet labor camps. He added, however, that prayer meetings and other services are held in secret in spite of the ban.

He said that within the past months there has been a marked increase of religious interest among the Russian people. It is not quite clear if this is because of the let-up in the campaign against religion since Stalin's death or if there actually is a spiritual awakening underway.

This interest, he explained, is especially noteworthy among young people. Though they fear later reaction or stigmatization from Communist party leaders, there is a growing number who want some part in Christian activity.

Preaching to crowds averaging nearly 17,000 people, Roberts got a mixed press reaction. One newspaper accused him of shenanigans involving the nightly collections, but it later backed down and printed a retraction. The collections were more than ample to pay expenses, a spokesman for Roberts told CHRISTIAN LIFE, but the truth is that money left over was deposited in a Johannesburg bank for future soul-winning activities by the sponsoring committee.

The campaign was sponsored by 50 local churches, including Assemblies of God, Pentecostal Holiness, the Apostolic Faith and the Church of God. A number of government officials came to the meetings.

Headlined a newspaper after a rainy evening when 20,000 natives rushing to Wembley Stadium caused one of the biggest traffic jams in Johannesburg's history: "Amen, Mr. Roberts! Now please get out of South Africa."

Ripe for Revival

YOUTH FOR CHRIST'S President Dr. Bob Cook returned from a five-week survey trip of South America to re-affirm a conviction growing in evangelical circles — that South America is ripe for a spiritual awakening.

Said Cook: "South America is a continent just now coming awake. I found in each country a new awareness of destiny and a new flexing of national muscles. By the same token, Latin America is just now ready for revival among believers and a new surge of New Testament evangelism."

Cook spent much of his time in Brazil making plans for YFC's Seventh World Congress on Evangelism April 17-24 in Sao Paulo. It is expected that some 2,000 delegates will attend from all over the world.

▸NATIONAL

Ike Adds Missing Ingredient

A TOP WHITE HOUSE aide has said that President Eisenhower has a deep religious conviction "but he underplays it for fear people will think he is using it for political purposes."

Dr. Gabriel Hauge, the President's economic advisor, told a session of the National Lutheran Education Conference in Washington, D. C., that the President revised his recent State of the Union message to emphasize a conviction that "man's spirit must be released for his work here on earth."

"The President worked a long time on his State of the Union speech," Dr. Hauge said, "but at the end he sensed something was missing. So he sought to inject into it what he considered essential from the point of view of the fundamental way of American life.

The result, Dr. Hauge said, was the passage at the beginning of the speech:

"It is of the utmost importance that each of us understand the true nature of the struggle now taking place in the world.

"It is not a struggle merely of economic theories, or of forms of government or of military power. At issue is the true nature of man. Either man is the creature whom the psalmist described as 'a little lower than the angels' . . . or man is a soulless, animated machine."

Resurgence or Revival?

THE PAST five years have been a period of renaissance and resurgence in American religious faith, but whether or not it's been a real revival, we'll have to wait another five years to find out.

So stated Evangelist Billy Graham early in February at the third annual Congressional prayer breakfast held in connection with the International Council for Christian Leadership annual meeting in Washington.

Among those present were Vice President Nixon and Chief Justice Warren. President Eisenhower, represented by his assistant, Sherman Adams, sent a message declaring that laymen must help spearhead a "global spiritual offensive."

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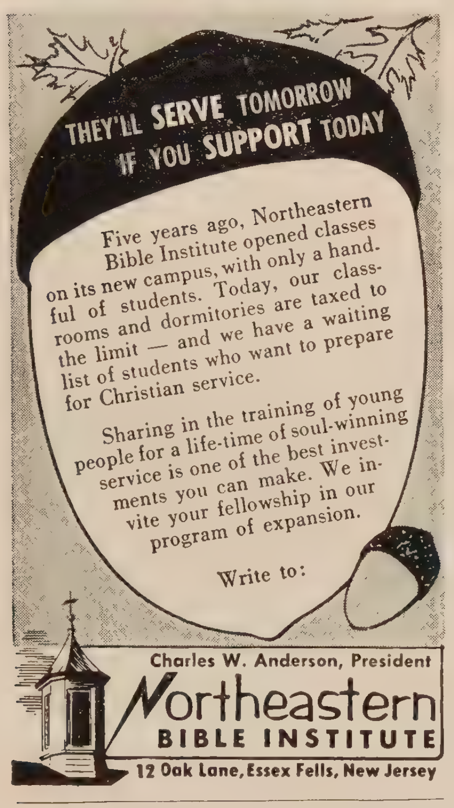

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Bingo Battle

EFFORTS to legalize bingo for charitable and religious purposes in several states are meeting with determined opposition from Protestant groups.

Hard on the heels of New York Gov. Averell Harriman's support of bingo legalization in his inaugural address, came introduction of such a bill in New York's legislature. Immediately the New York State Council of Churches announced it will conduct a three-year "education" campaign to defeat legalization.

Ohio, Wisconsin, Pennsylvania, New Jersey and Maryland legislatures have also received similar bills — and Protestants in those states were just as prompt in voicing opposition.

A pot shot at the New York bill by Protestant Episcopal Bishop Horace W. B. Donegan, who held that bingo for any purpose is "morally wrong," was countered by three Catholic professors of St. John's University. They held that the urge to gamble is not evil in itself "unless it necessarily involves some other factor . . . which renders it immoral."

Gov. Harriman told New York Protestant leaders that the bingo question should not be regarded as a religious controversy and that it would be unfair to blame Roman Catholics for the campaign to legalize the game. He said he supported legalization because he thought that more than half the people of the state wanted it.

Looking at the situation in Britain, where the gambling problem is reaching frightening proportions, many Christians may question whether the majority opinion is always God's opinion.

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It Can Happen to You

IN CASE ANYONE has any doubts about the enormity of the drink problem in the United States, figures recently released by Dr. E. M. Jellinek, Consultant on Alcoholism to the World Health Organization of the United Nations, should settle them.

According to studies made by the former director of the Yale School of Alcohol Studies, the number of alcoholics doubled in the ten years from 1940 to 1950 when there were 3,876,000 — with the number still climbing.

The rate of alcoholics is increasing at an alarming rate among women, according to Dr. Jellinek's estimates. In 1940 there were only 376,000 female alcoholics, but in 1950 the number had jumped to 596,000, an increase of 47 per cent.

Buttressing Dr. Jellinek's statistics is a new book, *Should You Drink . . .* by Charles H. Durfee. "Anybody who drinks at all can develop a drink problem," says Dr. Durfee (a doctor of philosophy).

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The Congress

CONGRESS CURRENTLY is mulling over several pieces of legislation of interest to Christians. The measures:

A proposal that the American delegation to the U.N. seek to have each day's session of the General Assembly open with prayer.

Bills authorizing the slogan "In God We Trust" on postage cancellations and requiring that the motto be imprinted on all U. S. currency.

A proposal to grant free or reduced-fare transportation to clergymen. The airlines are now prohibited from doing so under the present Civil Aeronautics Act.

A bill calling for the granting of a federal charter to Sky Pilots of America, an interdenominational organization for Christian boys, giving it the same status as the Boy Scouts.

A bill to bring the religious ministry at the U. S. military academy at West Point under the Army chaplains corps. Fifty-nine-year-old legislation requires that spiritual services at West Point be provided by the Protestant Episcopal Church.

Notes from the Nation

THE NATION'S private school enrollment is growing rapidly, and private school construction is keeping pace, according to government figures. The U. S. Census Bureau reports that enrollment in the nation's private and parochial schools is increasing twice as rapidly as in the public schools. It is estimated that about 90 per cent of the children enrolled in private schools attend Roman Catholic institutions. ■ Ground has been broken for the 1,000-seat downtown Memphis Youth Auditorium long planned by the Memphis Union Mission. Mayor Frank Tobey was a guest at the ceremony. ■ Methodist women voted at their annual meeting to petition the church's 1956 quadrennial general conference to grant them full clergy rights. Now Methodist women may be "lay preachers" but they cannot "demand" an assignment or participate in ministerial pension plans. ■ The divorce rate in 1954 was apparently the lowest since the end of World War II. According to U. S.

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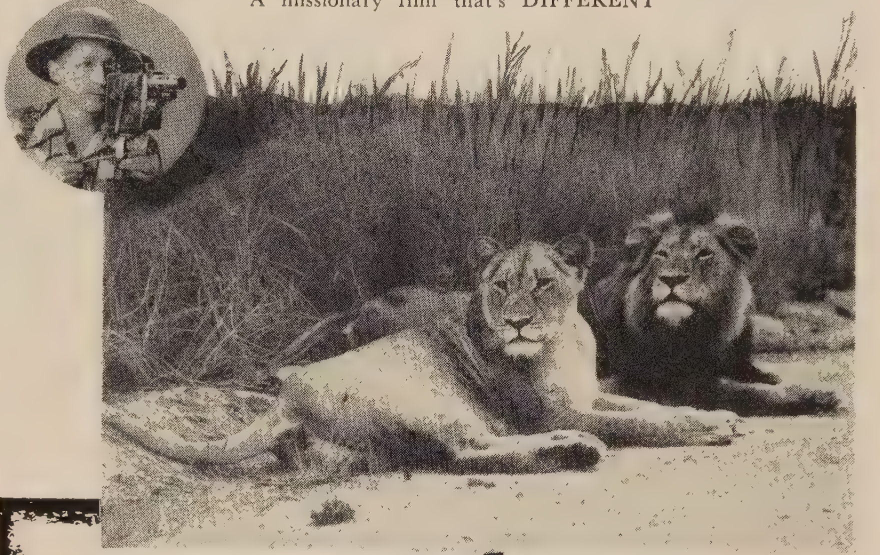

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NOTE . . . Also available now for mail-out showings . . . "New Horizons . . . The IndoChina Story." A 40 minute dramatic documentary of the Land of the Royal Bengal Tiger. Sound and Color. Featured on ABC-TV NETWORK as public service. Director comment, "New Horizons . . . one of the finest from continuity, interest-holding and production standpoints." Film Editor, CHRISTIAN LIFE review, "Most timely . . . informative . . . useful to missionary minded churches . . . a challenge to youth." Write Vision, Inc., Regional Representatives. EAST . . . James Brubaker, Hatfield, Pa., & Trinity Films, 114 E. 40th, New York City. S. EAST . . . Hann Browne, Ormond Beach, Florida. MIDWEST . . . Maynard Gardner, Box 4, Camden Station, Minneapolis. WEST . . . William Koenig, Box 1965, Portland, Oregon. CANADA . . . Barry Moore, London, Ontario. Representative at large, Rev. Paul Yearout, 2334 N. 50th, Seattle 3, Wn.

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Equipment Gets Trial at Radio-TV Center
For Protestants an ambitious venture.

Public Health Service statistics the 1954 divorce rate dropped about 40 per cent from the post-war peak of 1946. ■ Emphasis was on eschatology (doctrine of the last things) at the sixth annual meeting of the Evangelical Theological Society in Ringwood, N. J., Christian Life Regional Editor Leslie B. Flynn reports. Close to half the paper read dealt with matters relating to last things. ■ Southern Baptist Convention membership has reached an all-time high of eight million, the denomination reports. ■ Experimentation with "religious heritage" classes in the Indianapolis, Ind., school system since last September has resulted in their integration into the social science courses in all schools. The integrated course will include the part that religion has played in various historical, social or economic movements. ■ Charles P. Murphy, new czar of the comic book industry, reported that he had changed 5,656 drawings and rejected 126 stories since his office was created last October.

DENOMINATIONS

Indispensable Means?

PROPONENTS OF organic unity — to some, the bug-bear of Protestantism — have drawn up "the most complete blue-print for a united Church ever considered by American Protestantism."

In January the Conference on Church Union, made up of 30 religious leaders from nine Protestant denominations, made public a detailed plan for union. It would bring into one body three types of churches which already recognize one another's ministries — congregational, presbyterian and episcopal.

Under the general name "United Church of Christ" each member church would have autonomy over its affairs, deciding its mode of worship and method of administering sacraments. Other provisions:

- Ministers would be ordained into "the Church Universal" and be called or assigned to churches in their own category.
- Ten or more local churches would form a "presbytery" under a "conference" of three or more presbyteries.
- The "General Conference," a supreme body of about 1,000 members, would meet biennially.

While agreeing with the document's assertion that "the call for unity is a divine imperative," many church leaders undoubtedly will dissent from the conference's conclusion that the blueprint's union "is an indispensable means to that end."

Minority Wins Out

A DECISION by the Supreme Court of North Carolina may jar all of Southern Baptistdom — and other denominations.

The court decided that North Rocky Mount Baptist Church is the property of the minority group of its members who are loyal to the Southern and State Baptist conventions.

Former trustees of the church filed suit for control of the property in the fall of 1953. They acted after the congregation voted 241 to 144 to withdraw from the State and Southwide conventions.

The church's former pastor, the Rev. Samuel W. H. Johnston, charged the Southern and State Baptist bodies with "promoting modernism" and accepting "liberalism, unbelief and apostacy."

The court held that "the true congregation in church organizations are those who adhere and submit to the regular order of the church, local and general, whether (they are) a majority or a minority of the membership."

This means that in North Carolina a church withdrawing from a denominational group must give up control of the church property to the minority remaining loyal to the denomination — even if it is only one member.

Early in February the majority faction agreed to vacate the property and not to appeal to the U. S. Supreme Court.

RADIO-TV

Radio-TV Center Dedicated

A NEW $400,000 Protestant radio and TV center was recently dedicated in Atlanta, Ga. Said to be the "only set of studios in America interdenominationally owned and operated for the production and distribution of religious radio and television programs," the center originates programs which are heard on several hundred stations in the U. S. and on the Armed Forces Radio Network. Its programs are also frequently beamed behind the Iron Curtain by the Voice of America.

Among network programs the center has produced are the National Radio Pulpit and the Protestant Hour. An expansion program already is under way to raise $150,000 for television production space.

PRESS

Van Kampen Still in Charge

DESPITE the high velocity of current rumors in the Christian publishing business, the Book Division of Van Kampen Press, Wheaton, Ill., will continue "to be under the active control and direction" of Robert C. Van Kampen.

The company's Record Division sold out early in January to Miracle Record Distributors. Among the new owners are Al Smith, of Singspiration fame, and Ted Engstrom, executive director of Youth for Christ, International.

Van Kampen told CHRISTIAN LIFE that "by eliminating recordings from the line, we will be in an improved position to concentrate on our growing Book Division." At least 12 new titles will be released in the first half of 1955.

Writing Army Grows

THE ARMY of Christian writers is rapidly growing, if the Seventh Annual Christian Writers Conference and Workshop is any indication.

The conference, sponsored by the Christian Writers Institute and CHRISTIAN LIFE January 27-29, was attended by a record number of 104 writers, who came from 16 states and Canada.

Prize-winning writers were Doris Seger of Lansing, Mich., and Margaret Epp of Waldheim, Sask. Among the speakers were William McDermott, Eugenia Price, Wesley Hartzell and Ken Anderson.

Direct, Not Reflect

"CHRISTIAN publications should not reflect public opinion, but direct it," Dr. A. W. Tozer, editor of the *Alliance Weekly,* told delegates to the Evangelical Press Association conference held in Chicago, late in January.

The Evangelical Press Association which represents more than 100 evangelical publications re-elected J. Fred Parker, editor of *Conquest,* a Nazarene young people's publication, as president.

Counterattack

SOON TO BE AVAILABLE to church groups will be a series of advertisements released by the National Association of Evangelicals to "counteract the widespread error which is being spread by the advertising of the Knights of Columbus."

The series of 30 ads in mat form, the N.A.E. said, will be evangelistic in nature and dwell on the "historic beliefs of Bible-believing Protestants." Each ad will end with a suggestion that the reader send for a pamphlet explaining the truth about the Gospel.

First of the two-column ads to be released for placing in local newspapers is entitled "Strange Tales About Protestants."

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- a new lease on LIFE — Statistics prove that annuitants live longer. And no wonder! For freedom from financial worry and the knowledge that you are serving the Lord and other people make your later years truly happy years.

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CRUCIFIXION AND RESURRECTION PICTOGRAPH #2181 for Flannelboard. Includes Prayer in the Garden, Betrayal, Christ carrying Cross, etc. Complete **$1.25**

TRIUMPHANT ENTRY FOR FLANNELBOARD; Jesus going to Jerusalem, Disciples getting colt, Jesus riding colt, Jesus and Children in Temple. #E-1018—four scenes. Complete.......**$1.25**

EASTER SOUVENIRS: Colorful Easter Crosses; four different designs with scripture. 4½ inches high. Dozen **25c.** 100 for **$1.50**

EASTER TAG: Attractive little tag with cord, beautiful designs in colors. Scripture greeting and text. Dozen....**25c** 100 for **$1.50**

CHURCH SERVICE BULLETINS
in full colors:

GENERAL LENTEN BULLETIN #2280—Crucifixion Scene.

PALM SUNDAY BULLETIN #2299—Illustrates Triumphant Entry.

EASTER SERVICE BULLETIN #2310—Lilies with open Bible and candles against blue background.

EASTER SERVICE BULLETIN #2290—Shows Resurrected Christ at open tomb; also Bible with appropriate Scripture. All Bulletins
100 for **$2.00**
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EASTER OFFERING ENVELOPES: #2316 matches above Bulletin #2310; #2288 matches above Bulletin #2290. 100 for..**80c**
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HANDWORK BOOKS for crayons or water colors. Sketched outline pictures of the Resurrection Story; appropriate scriptures for each picture ....Each **15c**

RECITATION BOOKS
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STANDARD EASTER PROGRAM BOOK #7—Recitations, Playlets, Songs **35c**

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PROGRAM BUILDER #5—Scriptural Program material with songs **35c**

SONG AND STORY PROGRAM with colored film strip—"Hour of Triumph", one hour program, Book **40c**
Film Strip (Optional).....**$5.00**

REJOICE AT EASTER—Service for entire school **20c**

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Triumphant Hour (choir).......**$1.00**
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#537—Size 3½ x 2½ inches; holds $1.00 in dimes. Dozen..........**65c**
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No. 6 Resurrection, Wedding at Cana
No. 7 Christ the Teacher
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PEOPLE

Middle of a Muddle

POLE-VAULTING Rev. Bob Richards found himself in the middle of a muddle as the result of a surprise T.V. appearance.

RICHARDS

Because he is an Olympic champion, he comes under the rules of the Amateur Athletic Union. And those rules say that an amateur cannot accept gifts or money payments.

So it looked for a while as though the pole-vaulting pastor of the Long Beach, Calif., Church of the Brethren couldn't accept an auto and a movie camera awarded him on "This Is Your Life" if he expected to compete in the 1956 Olympic games.

A national AAU official said, "It must be assumed that Richards received the award because of his prominence as an athlete and not because of his preaching."

Richards said he would give back the car if it was felt that acceptance conflicted with AAU rules. However, he pointed out that Master of Ceremonies Ralph Edwards had told him, "We recognize that in your ministerial duties you have to make many sick calls and the transportation problem is a big one, so we're giving you this 1955 Mercury for your church work."

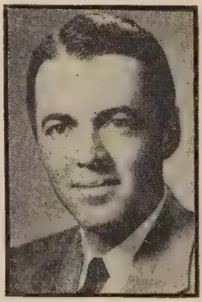
The whole thing was straightened out when the Southern Pacific Association of the AAU ruled that the gifts were to the Rev. Mr. Richards' church, not to him.

Paragraphs About People

IN A CASUALLY WORDED two-sentence letter John D. Rockefeller, Jr. gave 20 million dollars worth of securities to aid Protestant theological education. It is probably the largest single grant ever made for religious training. The gift was made to the Sealantic Fund, Inc., a philanthropic corporation Rockefeller established in 1938. ■ First prize of $250 in *Sword of the Lord's* third annual evangelistic sermon contest went to Dr. Arthur Petrie, Simpson Bible Institute, Seattle, Wash. ■ Retired on Feb. 1 was Dr. Francis Carr Stifler, 70, secretary for public relations of the American Bible Society and editor of *Bible Society Record* for 18 years. Taking his place is William F. Asbury of Tacoma, Wash. ■ Appointment of Alfred A. Kunz as International Director of the Pocket Testament League was confirmed by its board of directors.

END

CARR



ASBURY

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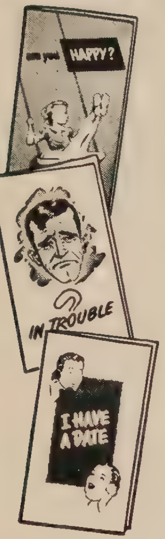

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LIKE AS A FATHER

(Continued from page 24)

she explained, keeping her voice steady by a giant effort of will. "Mr. Kline said he could use a good watch dog at the store. So – so I gave him the two dollars and told him Letts could sleep in his back room. Nobody will dare break in his store with Letts there. He's gona buy a boxer but not till spring. I'll feed Letts out of my allowance and that will sort of pay Mr. Kline for the things I bought."

I know my mouth was hanging open. Jane and Jimmy stood staring speechlessly.

"Who thought this scheme up?" I asked weakly.

"Both of us – Mr. Kline and me. He knew I wanted the things and I didn't have enough money, so we arranged about Letts. I – I hope you like the tools, Daddy," she added and the glory shine deepened in her eyes.

I turned around fast so that she wouldn't see me cry. I started to tell her I'd pay for the things in the morning and bring Letts home. And then the Spirit gave me wisdom and I knew I couldn't dim that glory shine. When I got control of myself I turned back, blowing my nose and trying to pretend I had a cold. But I needn't have tried to fool Ann. She gave me a slow, warm smile – a woman smile. I held out my hand and she slipped hers into it; such a small gesture to dissolve so great a wall.

Of course we went to church. Every family should go to church and sing together and pray together and commune with God together. We went to church but we were a little late because of the excitement and our newfound happiness. We had to take a back row. Ann sat next to me – very close – singing in a clear soprano,

"Little children, little children,
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own."

Suddenly there was a small commotion in the aisle beside us – an usher making a frantic grab for something. Then Letts was crowding into the pew, his tongue lolling in a wide, silly grin, his tail thumping in frenzied delight. The rope to his collar was not broken. It had been untied. Mr. Kline had evidently been to the store early and Letts had used his trusty nose to find his family.

Ann lifted a frightened face. Her eyes begged forgiveness for a little dog who didn't know any better than to come to church. For a minute I couldn't see very clearly. I pushed Letts down on the floor between us and winked. "I guess he knows a family shouldn't be separated on Chil-

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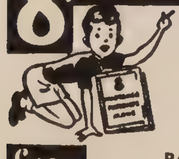
8 Mistakes Parents make



New book about child training tells how you can be prouder of your children both now and later in life. Covers all ages. Every parent should have it. It is free; no obligation. Simply address

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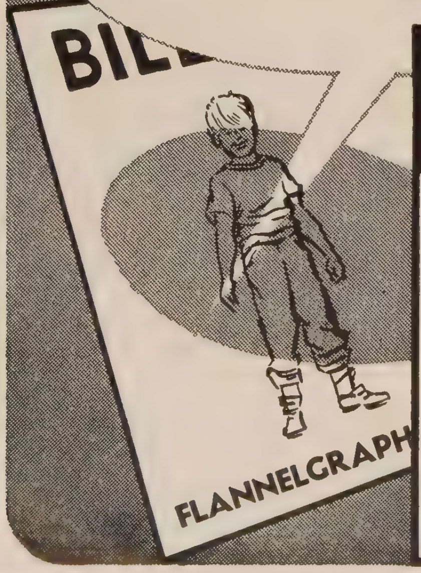
The lessons you teach each Sunday are building up, little by little, the basic attitudes of reverence and love and faith that will make them worthwhile, fruitful Christian men and women.



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dren's Day," I whispered, squeezing her hand. "Let him stay. He won't bother anyone."

The lump in my throat dissolved into tears — warm, good tears. In that minute Ann accepted me as her own father for all time. Her hand burrowed deeper into my palm. She gave me a misty smile and a small nod that made us fellow conspirators. Then with the glory look back in her eyes, she lifted her face to the shaft of morning sunlight and continued singing,

"Like the stars of the morning,
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

END

THROUGH CHRIST

(Continued from page 25)

he *never* talked in public gatherings.

Yet Jerry had a heart that listened to God's voice. And God called him to be a preacher. For months he said, "God, I just can't!"

But finally God won. He was weary of resisting when he cried out, "God, I can't, but You can!" He surrendered his lips to God and trusted God to give him the power to speak the words that burned in his soul. And God has not failed him.

Grace Noll Crowell, beloved Christian poet of our time, is another example of a person who *could*, through Christ.

Three years of perfect happiness after her marriage were climaxed by her knowledge that she was to become a mother. But with the longed-for little son came disaster — a nerve and spine weakness that continued. For months she lay — waiting for pain to cease, for sleep to come, for strength to revive, for one tiny gleam of hope.

As months crept by, the suffering young mother braced herself to face a life of invalidism.

She read everything she could that might comfort her own heart. The poetry of the Bible seemed to help her most. Little by little she passionately longed to comfort others.

She thought of writing, but she had had no preparation for it for she never thought she would need it. But she felt her own helplessness would be easier to bear if she could only help others in some way.

She boldly prayed that God would help her to write.

She promised God that if He would use her pen, she would always try to honor Him in her writings.

God desires such helplessness. His power continues to flow through Mrs. Crowell's pen and is today blessing hearts the world over.

Do you know what it is to have God change your attitudes? Have you personally felt His quickening power in your mind, helping you to tackle things you always thought you couldn't do?

I know that God is able! In college I was required to take two years of a foreign language; I chose Spanish.

I was not interested in Spanish. I endured the course, because I had to take it.

Two years later a mission worker in Puerto Rico asked to come home for a year of schooling. Knowing that I was free, our mission board asked me to relieve her. I had no excuse to give, so I went.

During that year I didn't try to learn Spanish. I had a very efficient interpreter. I thought I was staying only a year. And besides, I was sure I had no aptness for foreign languages.

But before my year was up, something happened to *me*. Needs on the mission field challenged me. When our mission board invited me to stay on there, I was happy to join the missionary staff.

Suddenly I found myself *wanting* to learn Spanish. The urgent need to speak to my people ignited my spirit. My memory senses worked day and night learning new words and mastering the grammar.

It was two years later that I was asked to substitute for the Spanish teacher who returned to the States. It almost seemed ironical that I should teach Spanish to new missionaries!

Today I am tutoring students in Spanish here in my own home in the States. But the credit all goes to God. For somewhere, back along the way, He put *interest* and a *desire to learn* into my heart. It was a miracle of which I dare claim no credit.

Adventure, you might call it! Who is more alive than the man who lives in the expectancy of miracles? Who more capable than he who waits for the power of God?

God Himself waits to flood your heart with a spirit of adventure when you once say "Through Christ, I will try." But you must make the first move. You must open that mission station. Make those plans to venture into new channels of radio and T-V witnessing. Move into that tiny rural area where people cry for the Gospel. Determine to cut all dishonest practices from your business. Take that assignment, sing that song, write that poem, reach that soul. You can, *through Christ*.

Your Creator knows what you *can* do. Behind your *I can't* there may be a door of glorious opportunity and challenge. Would you close it forever by saying "I can't?" END

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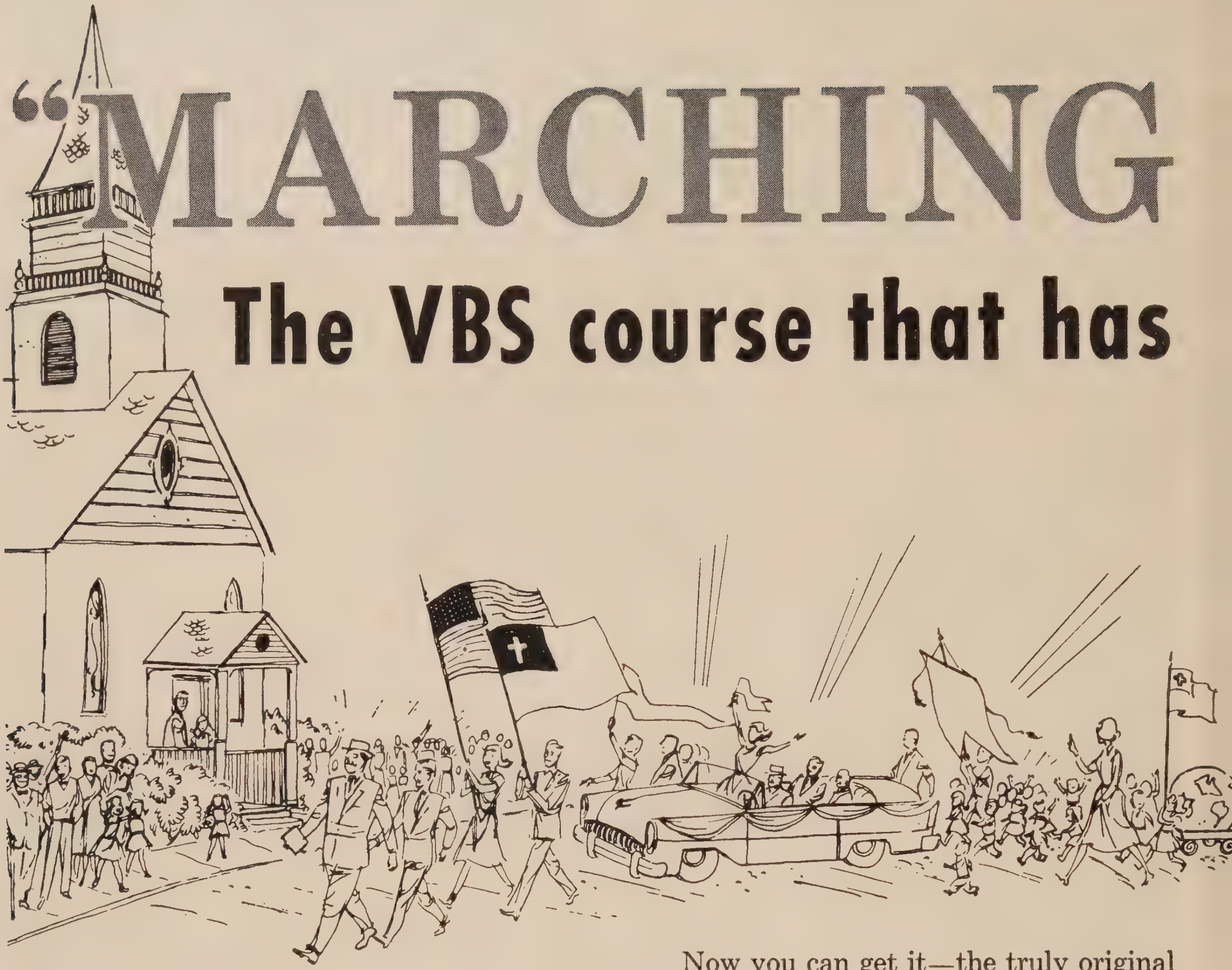

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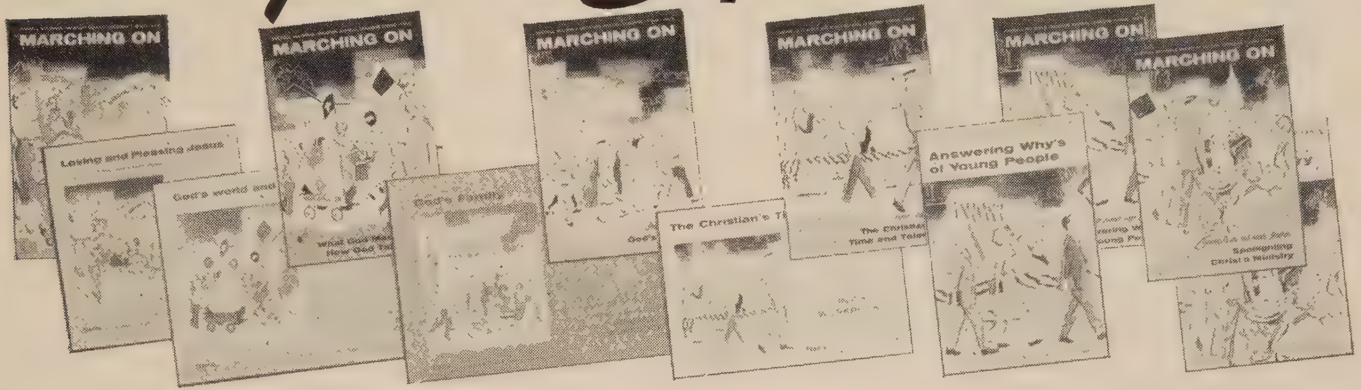
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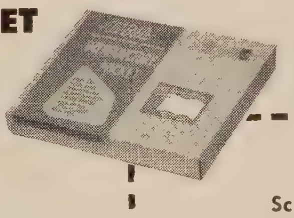

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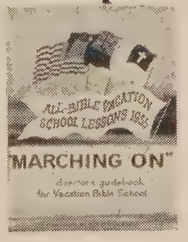
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CREATION STORY

(Continued from page 17)

Notwithstanding these early concepts, our earth is pictured originally as a featureless ball of anarchic matter heated to incandescence by the squeeze of gravitation and friction of its passage through the solar cloud of its orbit. Through the centuries its crust cooled slowly. As the surface rocks hardened, the seas were formed. Water vapor and carbon dioxide were released in the process of crystalization. Most geophysicists agree that as these arose into the cooler atmosphere they became enormous cloud masses that so blanketed the earth that it remained in perpetual darkness. Millions of years passed before falling rains had sufficiently cooled the earth and thinned the clouds so that the earth began to take the appearance we know today.

As neat as their theories may appear, however, the vastness of the program of creation clearly dwarfs man's power of reason. For there is increasing evidence that man's ability to comprehend the gigantic spread of the cosmos is limited by his earth-bound knowledge of form and time.

Standing on his own limited sphere man can see 5,000 stars with his naked eye. Yet the Palomar telescope reveals billions, and there is every reason to believe that this is only the beginning. The nearest of these is 264 trillion miles away, and this is close compared to the galaxy of stars that compose the Milky Way. Meanwhile, man shrinks from the staggering possibility of attempting to comprehend the vagueness of infinity and eternity — the realities that apparently lie beyond.

The progress of scientific investigation has been steady. Yet as Lincoln Barnett observes in the *Life* Magazine feature, "The World We Live In," "In its assault on the uttermost questions modern cosmology impinges on the ancient realm of religion. The striking fact is that today their stories seem increasingly to converge."

Present day cosmology is more consistent with an *ex nihilo* creation than any of its precursors. "In the beginning God created the heavens and the earth" is clearly supported by what science now knows. Men who choose to omit God from their thinking can prefer a cosmological theory which involves an eternal material world cyclic or static, but in doing so they must depart from science.

Thus the more man seeks to penetrate the mysteries of God, the more inexorably he is driven to the solemn conclusion of the Psalmist, "When I consider the heavens the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him." END

What Missionaries Want from You

by Eleanor Steiner

You can make a missionary happy
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IT'S NOT hard to make a missionary happy, if you can surprise him with little inexpensive things that he needs.

Did you ever think that a missionary in the Orient might like a can of blackberries? One missionary in China did; in fact, she hoarded the blackberries for months until the right occasion for serving them to Chinese friends who had never tasted any. Another time Mexican chili was served.

Did you ever think that a woman missionary in Africa might like to obtain modern teaching materials?

Yes, too often we forget our missionaries once they are safely settled on the foreign field. We may pray for them and we may even send them a birthday card or a gift at Christmas. But we can have a more active part in missions, a part that will not only be helpful but also a lot of fun.

A public library or the mission board will provide you with information of living conditions in the land where the missionary is working. You can find out how your missionary lives, what food is available and how he or she dresses. Then you will know better what to send. Sanitary conditions are usually so poor that great care must be taken to avoid contamination through food. Powdered milk is a real "find." A missionary from Japan exclaimed over powdered milk. "How wonderful that would be," she said. "We never have cream for our coffee."

Since your missionary must dress and live in a manner acceptable to the locality, you should find out what sort of clothing can be worn. For instance, bright colors are acceptable in Africa, but a lovely red coat sent to a missionary in Japan had to be used as a housecoat because no respectable Japanese woman appears in public wearing red.

If your missionary is homeward bound, he should have up-to-date clothing for the journey. Styles change rapidly and missionaries have been out of circulation for several years.

A missionary had spent a term in South Africa. Since he could not wear his wool suit and overcoat there, they were packed away. When ready to return home, he found they would no longer fit his maturing figure. Neither did his friends' clothes fit and so he had to travel back to America in old clothes.

"How thankful I was," he related, "when, on landing, I found money sent by my home church to buy new clothes."

A woman missionary will appreciate receiving fashion notes. Although she is far from an American store, she is still a woman. She can use these fashion notes to interest women around her, for all the world looks to America for fashions.

Your clothes wear out and so do hers. Press-on mending tape will be of great help and so will other time-saving devices.

One woman, knowing her missionary was stationed inland, toured a ten-cent store, selecting things that she herself would like to have. The missionary, who had not been in a store for three years, was overjoyed.

Thread, yarn, fancy papers, ribbon, pencils, greeting cards, odds and ends from your own sewing can all be used by the missionary. A small piece of bright cloth can bring endless enjoyment to a native child and may give the missionary the opportunity she has been praying for.

Send some new curtains and linens to dress up their house. Curious natives will be drawn to see how the Americans live and that affords an opportunity for friendliness.

Watch the ads in Christian publications for new teaching materials. A missionary must work out her own messages and new ideas are always helpful. Clip stories and ideas from newspapers. New flannelgraph figures are needed constantly, along with Sunday school papers and pictures of every kind.

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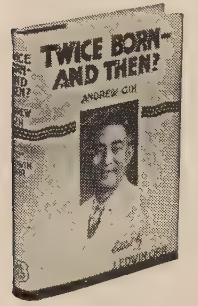

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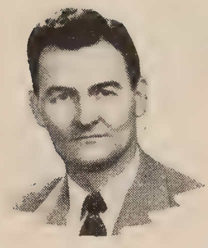

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MY SPIRITUAL DIARY. By Dale Evans Rogers. Revell. 144 pages. $2.

TAKE away the spiritual glow from the pages of this diary and you will have just another book.

The experiences recorded are not overly glamorous. Neither are they so brilliantly described that they reflect the work of a literary genius. And yet the entries virtually throb with lively excitement.

This does not mean that Dale Rogers does not possess a beautiful style of writing nor does it suggest that her exposed experiences are those of Mr. Average Citizen who lives halfway down the next block. But it does mean that besides being an interestingly written diary—and diaries seem to interest almost everybody—it is a spiritual crusade. It is the biblical straight and narrow way described by way of particulars; it is the venture of a soul saddened, chastened and eventually joyed by God's most potent tool—the taking home of a child loved with an indescribable love.

In the author's best seller, *Angel Unaware,* (See August, 1953, CHRISTIAN LIFE) it was Robin speaking in behalf of her heavenly Father and herself. In this book the author addresses her remarks to her heavenly Father. Neither book follows the ordinary approach of author writing to any who will read. Besides being somewhat of an unique approach, it is an unmistakable sign pointing to the basic desire of the author's heart.

The fundamental reason for Dale Rogers' writing is to lead souls to her Savior by means of her personal testimony and, in so doing, to glorify her heavenly Father.

By the employment of this diary, Dale Rogers opens her life regarding her "faith, hope, philosophy and spiritual adventuring." Everyday guidance by means of Bible reading and the Holy Spirit's leading receives a prominent place throughout the book.

Theological insights are noticeable but there is no evidence of a special taste for "theology." There is, however, a considerable outlay of convictions on the subject of splits within the ranks of Christians due to unguarded theological debate. Mrs. Rogers places emphasis on the need of brotherly love and following the Lord's leading rather than spending time in the art of judging and criticizing others.

In one place she says, "To me, there is only one issue that is all-important: that is that Christ came into this world in the flesh, lived without sin among men and died on the Cross to save sinners. Whoever believes that shall not perish, but have everlasting life . . .

"And if a person sincerely wants to follow Christ, will not Christ reveal His doctrine in the Bible so that person can understand it? To me, He is His first doctrine, He Himself, and I think we should put first doctrines first!"

Mrs. Rogers believes that all too often doctrine is argued at the expense of devotion, and personal judging has become the dissipation of brotherly love.

Readers of *Angel Unaware* will note immediately that Robin has not been forgotten. And why should she be? She has been the very means by which God has transformed many lives. As Jacob has his Bethel, the Rogers have their Robin, and through both God's grace has flowed freely.

The last portion of the book deals with the experiences of the Rogers as they visited the British Isles. While there, they gave many performances and offered their testimonies during some of Billy Graham's meetings. Reading Mrs. Rogers' brief but touching account, seasoned so richly with humility, will be a real tonic to your soul.

This book, like *Angel Unaware,* has the universal quality which should earn for it a spot among the best sellers. This quality is not to be identified with the experiences noted nor their literary expression so much as the sincerity and compassion of the author which have sprinkled every page of the diary with a spiritual glow.

It is a book with a mission. Read it.

Sermons

THE DAY OF THE CROSS. By W. M. Clow. Baker. 383 pages. $2.95.

This is Easter reading at its best. These 26 biblical messages pertaining to events and people around the cross of Christ are as lively as a story created by the imagination. People like Caiaphas, Pilate, Herod the Tetrarch, Barabbas, Simon of Cyrene, the penitent thief and Nicodemus, and events such as the disciples forsaking their master, the inner struggle of Pilate, the mockery of the crowd and the rending of the veil are all descriptively related and are true to the Scriptures.

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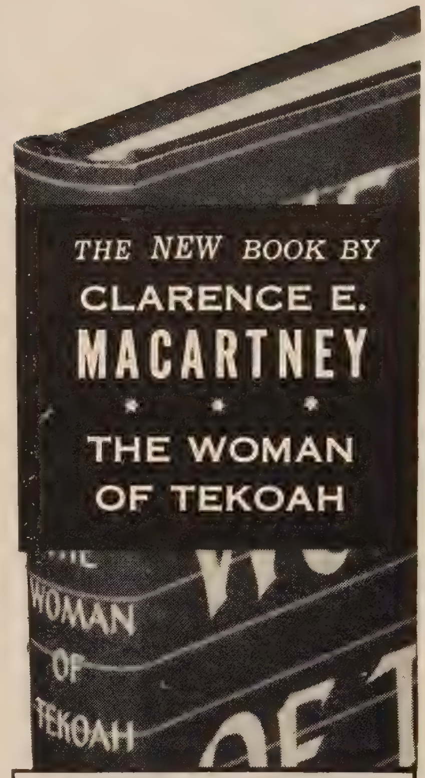

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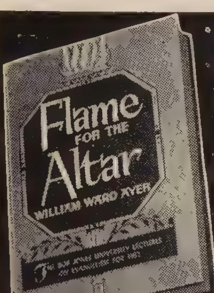

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ABOUT THE AUTHOR: Dr. William Ward Ayer, nationally-known radio broadcaster, has been an evangelistic preacher for 35 years, of which 14 were spent as pastor of a leading church in New York City.

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Homiletics

BIOGRAPHICAL PREACHING FOR TODAY. By Andrew W. Blackwood. Abingdon. 224 pages. $3.00.

The well-known Dr. Andrew W. Blackwood, a Princeton Seminary professor for 20 years, has given us another book on preaching, differing from his previous works in two main directions.

First, emphasis is placed more on the hearer than on the interpreter. This approach is revealed in chapter titles for part one which deals with interests of the man outside the church, nominal members, young people and special occasions.

The second difference, as the title indicates, is the stress on biographical preaching or use of Bible characters as a basis for sermons. Part two handles sermon tactics especially needed for this type of preaching.

As usual, the author illustrates his suggestions with a generous supply of helpful outlines. In fact, in the first third of the book he demonstrates with characters taken in chronological order from Genesis. Because the main underlying principles of biographical preaching are the same as for other types, the book may not seem radically different or new to many readers. *(Reviewed by Leslie B. Flynn)*

General

THE DAWN OF THE POST-MODERN ERA. By Elwyn Judson Trueblood. Philosophical Library. 198 pages. $3.75.

The author of this volume (not to be confused with D. Elton Trueblood, popular religious writer) surveys in outline form the main problems which beset contemporary civilization.

The approach throughout is personalistic. Man is all-important in this world but God is the ultimate key to reality. The main thrust of the book points out the inability of present social institutions to cope with present day problems. This is due to the fact that our civilization is materialistically controlled and centered rather than God controlled and Christ centered. The solution to our problems is the application of the ethical teachings of Christ in a vital way. While much that the author says is excellent, one misses, at this point, any suggestion of any real theological undergirding of Christian ethical principles.

Yet this book is a "must" for the Christian leader. Keen analysis of contemporary problems, particularly with reference to personality integration and education are of special interest and concern. This is not to minimize the importance of the broader social issues discussed. It is a book with some real punch. Many of the suggestions offered cannot but help Christian leaders in a vexing age. *(Reviewed by Warren C. Young)*

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Evangelism

THE CONSUMING FIRE. By Oswald J. Smith. Zondervan. 151 pages. $2.

These Bob Jones University lectures on evangelism were delivered by one of the best-known pastor-evangelists of our day, Dr. Oswald J. Smith. Each lecture reads like a page out of the author's personal history. The ten chapters follow the sequence of qualifications for evangelism, evangelism in action, evangelism or revival, evangelism in the inquiry room, evangelism in foreign lands, the message of and lessons from evangelism.

Readers who have considered other books on the subject will find that what this work lacks in expository development is made up in a passionate, practical zeal.

Juvenile Fiction

LITTLE SHEPHERDS OF NAVAJO LAND. By Marian M. Schoolland. Eerdmans. 88 pages. $1.

A charming picture of life among the exotic Navajos that isn't helped any by an insipid title or the rather drab illustration on the laminated cover. In words that the child can understand the story of Hesbah and her brother, Hoshkee, probes deeply into the superstitions and fears of the Navajo and his hatred for the white man who stole his beloved land.

The tale gains suspense and drama from the simple, every day things of Navajo life, from the bewilderment of the uneducated Indian girl as she is torn between the old ways of her grandmother and the new ways of her Christian aunt, and from the longing in her heart to be able to read and write. It bears the mark of careful research and sharp character delineation which serves to lift the book above the average piece of juvenile fiction, either Christian or secular.

And through it all, one becomes increasingly aware of the piteous plight of the desperately poor, uneducated pagan Navajos who still worship the sun, the moon and the wind, and a host of things; who live in dread fear of evil spirits; and who put their trust in their medicine men. We see, too, the glimmer of hope that is coming as a few Navajos, here and there, take Christ as their Savior and begin to get an education. It is a beautifully told story with a compelling missionary emphasis. (*Reviewed by Bernard Palmer.*)

OTHER BOOKS IN BRIEF

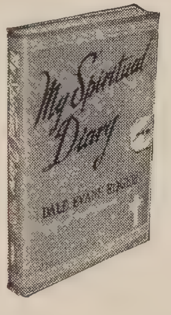
These books have not been reviewed by Christian Life editors. They are merely listed for your convenience.

PREACHING FROM ISAIAH. By John P. Milton. Augsburg. 184 pages. $2.50.

The uniqueness of this work stems from the fact that the writer is attempting to manifest New Testament preaching from Old Testament texts. He thereby justifies the Lutheran pericope system, which consists of a New Testament text for each Sunday of the year. This attempt is a successful one, indeed. While these brief messages are especially valuable to the Lutheran pastor, they also may be used with profit by pulpiteers of all Protestant denominations.

A DEVOTIONAL COMMENTARY ON EXODUS. (Two volumes.) By F. B. Meyer. Zondervan. 240 pages in each. $4.95 for two volumes.

In the typical style of F. B. Meyer, these works are rich in biblical exposition. The treatment is section by section rather than verse by



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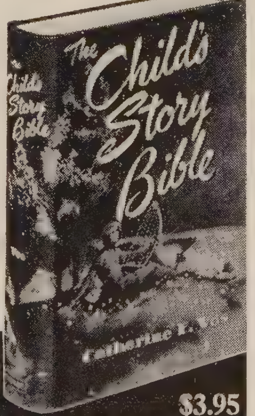

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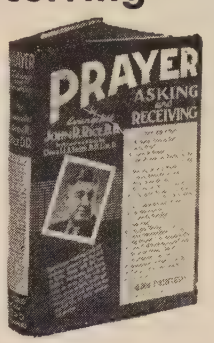

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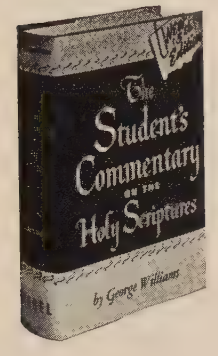

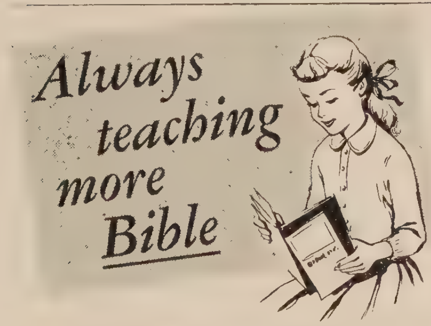

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verse. F. B. Meyer always writes for the layman as well as the preacher; these volumes are no exception to this rule.

52 SERMONS. By Horatius Bonar. Baker. 464 pages. $3.40. (Co-op price.)

This is one of the titles reprinted by Baker Book House in its Co-operative Reprint Library. These messages, for the most part, are textual and bring to the reader this method of preaching at its best. Horatius Bonar, a preacher of the Free Church of Scotland, is remembered not only for his eloquence and compassion but for his warm evangelical spirit and sound Scriptural exegesis.

STRANGE TEXTS BUT GRAND TRUTHS. By Clarence E. Macartney. Abingdon. 192 pages. $2.50.

A preacher has to know his Bible in order to preach biblical sermons from obscure texts. Actually, the meat of these messages is revealed by way of the texts' implications. Dr. Macartney's genius for gospel preaching is much in evidence in this series of 17 sermons.

YIELDED BODIES. By Robert G. Lee. Zondervan. 180 pages. $2.50.

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SIMPLE SERMONS FOR SAINTS AND SINNERS. By W. Herschel Ford. Zondervan. 152 pages. $2.

This is the latest group of printed sermons coming from the pen of one of the south's masterful preachers. Always true to the biblical account, Dr. Ford here displays some of his clear and consecrated thinking. Each message closes with an earnest appeal.

THE HOLY SPIRIT'S MINISTRY. Compiled and Edited by C. Wade Freeman. Zondervan. 149 pages. $2.

The 11 messages in this volume are all pointed to the work of the Holy Spirit. They were delivered this year at the Evangelistic Conference of the Baptist General Convention of Texas. Among the contributors are: Billy Graham, W. A. Criswell, E. D. Head and Sidney W. Powell.

TENTS TOWARD THE SUNRISE. By Charles W. Koller. Judson. 152 pages. $2.

These 66 messages are not, strictly speaking, sermons; they rather approximate sermonettes. Dr. Koller, president of Northern Baptist Seminary, due to strong and frequent suggestion, has here published his list of articles which first appeared in the bulletin, "The Northern," Lay people will find these messages inspirational, while pastors and teachers will find them not only inspirational but as nuggets of truth — seed-thoughts for meaningful sermons.

THE MASTER'S INDWELLING. By Andrew Murray. Zondervan. 180 pages. $2.50.

This reprint is far more than a group of sermons; it is a carefully worked-out, prayed-through message on the deeper life of a Christian. Readers who have invested time in considering the content of Murray's *God's Best Secrets*, will want to purchase this reprint and carefully consider its message.

THE PRAYER THE LORD DID NOT PRAY. By J. Vernon McGee. Van Kampen. 95 pages. $1.50.

Dr. McGee, in his apt way of saying things, yields some thoughts in regard to what is generally called "The Lord's Prayer." The interpretation expressed in the work is dispensational.

HOW TO PREACH FROM THE GOSPEL OF JOHN. By George A. E. Salstrand. Baker. 114 pages. $2.

In 32 lessons the author outlines the Gospel of John with special attention given to homiletical outlines. Each lesson presents the Scripture passage, the key verses and a group of pertinent questions.

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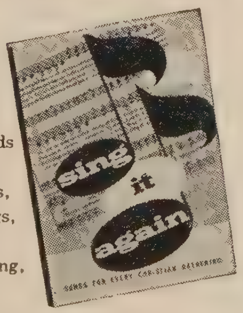

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LIVES THAT GLORIFY GOD. By Amos Lundquist. Augustana Book Concern. 374 pages. $2.50.

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MOMENTS OF WORSHIP. By Mary Beth Fulton. Judson. 130 pages. $2.

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BIBLE READINGS FOR THE FAMILY HOUR. By Martin P. Simon. Moody. 368 pages. $3.

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This small but potent volume contains information on 30 different approaches to preaching, sets forth several examples of them, and suggests material which may be used for further research.

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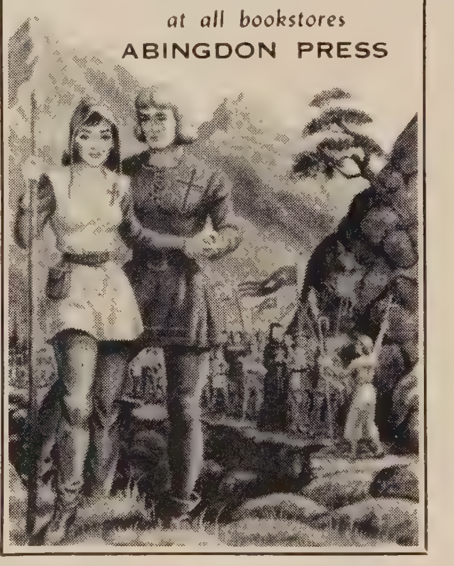

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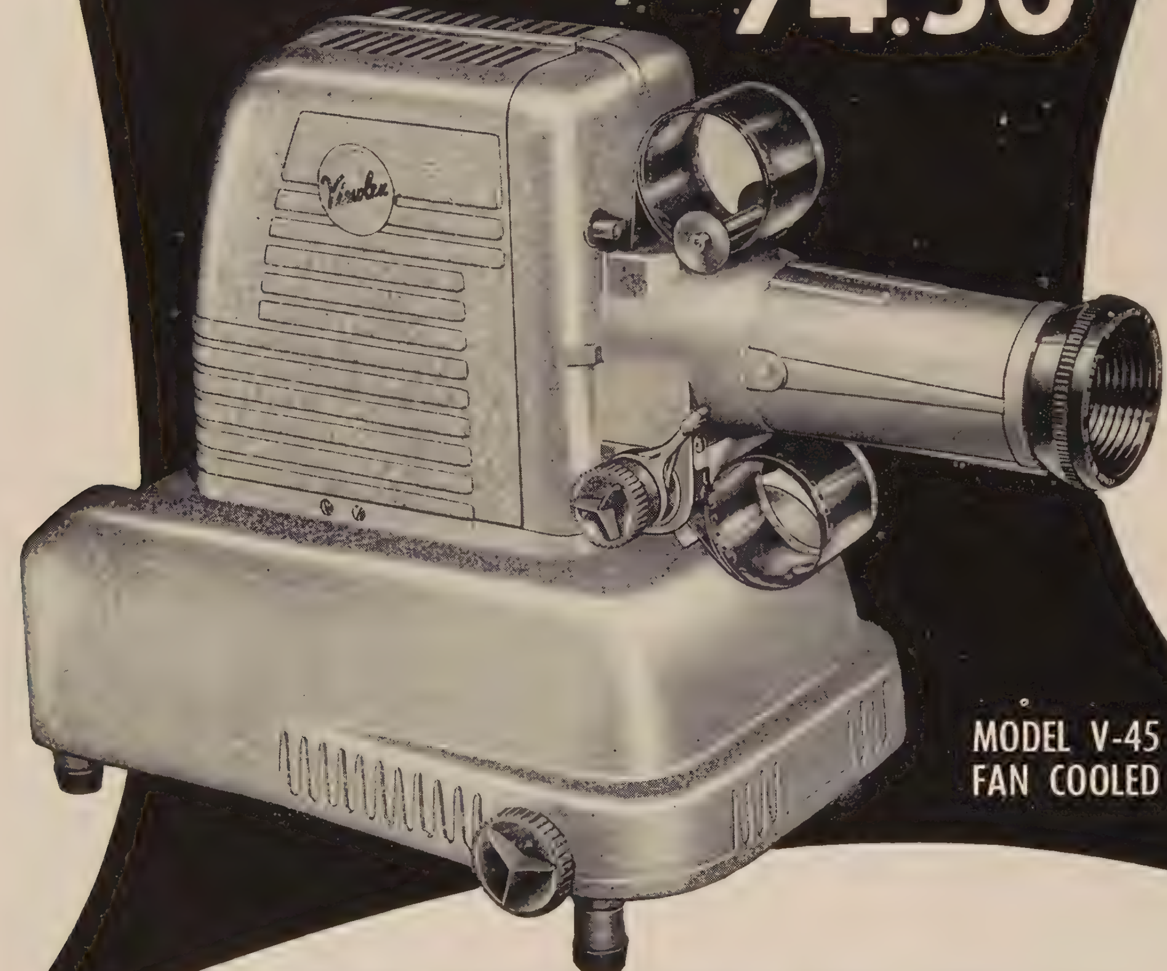

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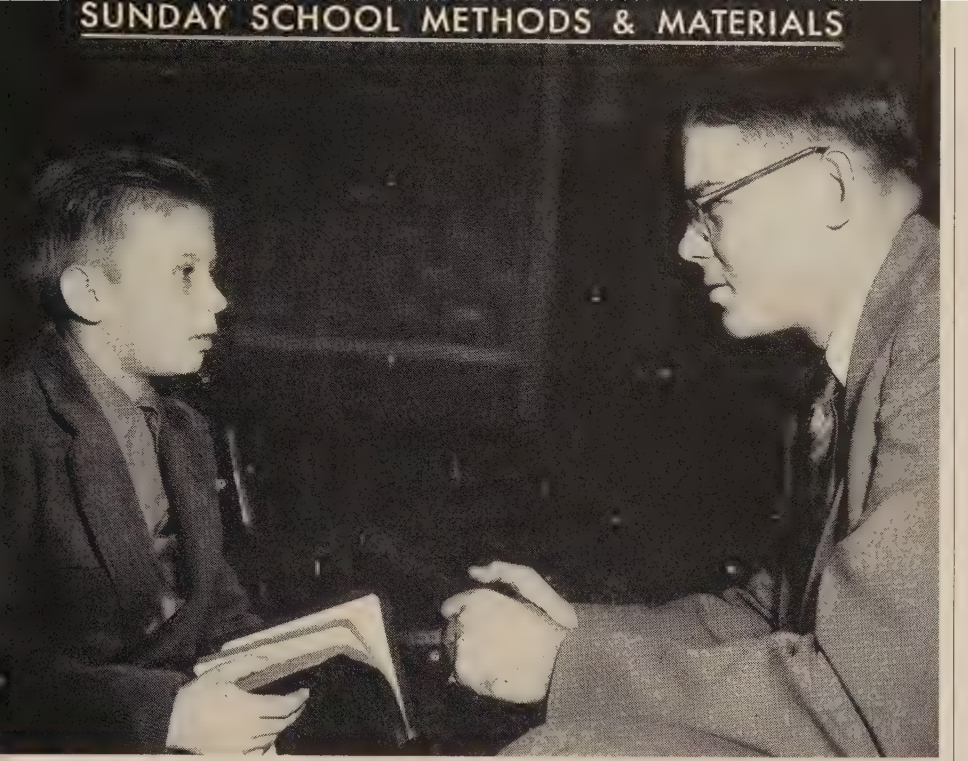

A sympathetic understanding of the pupil will help you meet his needs in class.

Solve Your Discipline Problems

by Mavis Anderson

ARE you ready to throw up your hands in despair and ask the superintendent to find another teacher for your class? "It wouldn't be so bad," you say, "if only they would pay attention!"

So now you're searching eagerly for an article to tell you how to "make those children behave," or to "make those adults pay attention and think."

But they do pay attention—to the thing that interests them most at the moment. And unless the pupil sees something in the lesson that is vitally related to himself personally, he occupies himself with something that is. The Junior boy pulls the chair out from under the boy in front of him. In the adult class, his dad settles back and plans the sales approach he will use on some prospective customer. Both are discipline problems and are caused by lack of interest and absence of vital application of the truth.

If you can discover why attention seems to be directed everywhere but to the lesson, then you will have a clue to overcoming the discipline problem before it occurs.

It may be the lesson. Getting off to a good start is half the battle. Spend extra time preparing the approach and you will be assured of capturing their attention at the beginning.

The approach is often called the *point of contact.* It may take you some time to discover the "point" that will make the "contact" with your class, but it is worth hunting for. Know what appeals to your pupils and handle these attention-getters with such care and skill that you will have the class with you from the opening moment.

As you build toward a climax, make your teaching so practical that the pupils will see the truth for themselves. Use plenty of illustrations and create real life situations with which the pupils can identify themselves. Then you will have their attention and you can draw them out to make a decision to do something about the lesson truth.

Remember, an unprepared teacher who teaches an unrelated lesson while tied to a quarterly is inviting trouble.

It may be the organization. If the pupil's interest has been lost through a disorganized general assembly of all ages, it will be very difficult for the teacher to capture their attention when class time arrives. A carefully departmentalized school with every minute geared to the interests of the pupils will work wonders as a precaution against discipline problems.

Perhaps your class is too large. For effective work, keep classes small. The larger the class the more you multiply the problem of discipline.

It may be the room. Attention of the

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pupil may be claimed by the physical discomfort of a chair that isn't the right height or by drowsiness brought on by poor ventilation. Perhaps he is fidgeting because he is either too hot or too cold. A cluttered room with last year's vacation Bible school materials overflowing a shelf and dog-eared pictures drooping on the wall will contribute to a disorderly class!

It may be the pupil. You may think that all clues point at the pupil as the source of the trouble. If you do, you will struggle along in a losing battle. Certainly, he will manage you if he can. Every pupil is capable of misbehavior if given an opportunity. Don't let it floor you. On the contrary, always *expect* to get respect and cooperation.

If there is consistent misbehavior, look for some basic personality problem or home condition which is being reflected in the disruption plaguing you Sunday after Sunday. Follow through on the clue by gaining the confidence of the pupil and his parents. Where a measure of discipline is necessary, be charitable.

(Continued on page 97)

Discipline Check List

Pre-School

Do you avoid giving the child an opportunity to say "no"?

Do you change the activity frequently enough?

Did you visit the home *before* the pupil was enrolled in the class?

Primary

Does your class average not more than eight in number?

Do you give opportunities for pupil participation and provide an outlet for physical restlessness?

Junior

Do you recognize the gang spirit and seek to enlist the cooperation of the natural leader?

Have you organized your class? Are you developing pupil leadership?

High School

Are your surroundings light, airy and attractive?

Do you challenge the class members to do their own thinking?

Do you encourage discussion by having the group seated informally around a table?

Adult

Do you vary your method of teaching, or is yours a preaching session?

Do you enlist the help of your class in doing research on the lesson?

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TURMOIL IN TROPICS

(Continued from page 14)

Bolivia represents perhaps the most explosive situation in America today. A missionary recently returned from that field stated as his conviction that barring any divine intervention, Communism will inevitably come into power in Bolivia.

The leftist movement, known as the *Partido Izquierdista Revolucionario*, now headed by Juan Lechin, was originally founded by professorial Juan Antonio Arce. It took root in the mines, where its present leadership is training the Indians to preach the gospel of revolution.

Lechin, say observers, is the strong man to watch in Bolivia. He is waiting for the situation to deteriorate as far as it will, and is allowing Paz Estenssoro's government to take the blame.

Communism, then, is a power to be reckoned with in Latin America. It is widespread, well entrenched, and menacing.

Where can we find the answer to this threat?

It may possibly be found in two characteristics of Communism itself – at least, in Communism as it is exhibited "south of the border."

The first of these is the fact that in Latin America the skeleton of Marxism must, to attract a following, be clothed with the flesh and blood of a popular leader. Communism in Brazil is as strong as is the personality of Carlos Luis Prestes; in Mexico it is measured by the stature of Lombardo Toledano; and in Chile it is focused in Pablo Neruda.

This *caudillismo* (from *caudillo*, meaning leader or hero) is characteristic of the Latin. It is a force that has always been felt in Central and South American politics, where adherents of the different political factions are not known primarily as "republicans" or "democrats," but bear the particular labels of their respective leaders – Peronista, Ulatista or Calderonista. The emotional Latin mind, in contrast to the more disciplined Anglo-Saxon, seeks persons rather than principles, and follows a great leader rather than a great cause.

The second charactieristic is this: above all, Communism to the Latin is a *faith*.

Eduardo Frei, former member of the Chilean Chamber of Deputies, writes in *Commonweal*: "It is curious to note that in those centers where, comparatively, the living conditions are best, Communism is strongest. That is because there is also a spiritual factor. It is not only through better wages that the present tension can be overcome. It is necessary to supplant the Com-

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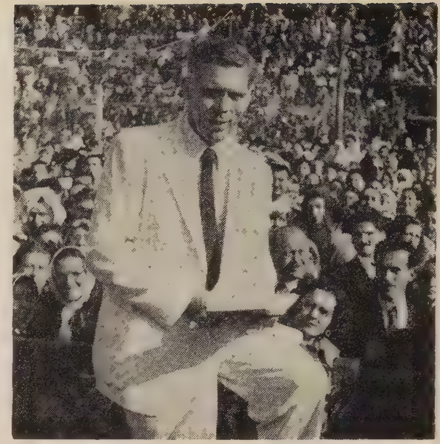

Hicks' meetings rocked Argentina.

munist conception of man and society with another which, with equal vigor, espouses a program and a human destiny that are different."

However, it will not be found to any large degree within the ecclesiastical system of Catholicism, to which religion Karl Marx once referred as the "opiate of the people." Roman Catholicism opposes Communism, but by its accumulation of superstition and formalism in Latin America, as well as by its indifference to the economic and social welfare of the masses, it has not only defaulted as a possible solution to the problem, it has created the very conditions on which the Red cause thrives and has driven many into agnosticism, materialism and Communism.

The only positive answer to Communism is found in evangelism, in the life-changing power of the Gospel, in the reformation of society through the regeneration of the individual. We must point men and women to the greatest *caudillo* of all – to Jesus Christ, and ask God to awaken in them the spark of faith that will replace the blind authoritarianism bred by Rome and exploited by Moscow. Only the Gospel of Jesus Christ can provide the needed "middle ground" between Left and Right in Latin America.

Ironically, it has taken a Communist to tell us how to defeat Communism. The following is an article which appeared in a Chinese Communist newspaper and was brought out by Dr. John Hayes, Presbyterian missionary released in 1953 after ten months in a Red Chinese jail:

"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy, but all the same it is we who finally will beat you. We are only a handful and you Christians are numbered by the million.

"We Communists do not play with words. We are realists, and seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages, we keep only what is strictly necessary, and we give up the rest for propaganda purposes. To this propaganda we also 'consecrate' all our free time, and part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can anyone believe in the supreme value of this Gospel if you do not practice it, if you do not spread it and if you sacrifice neither time nor money for it?

"Believe me, it is we who will win, for we believe in our Communist message and we are ready to sacrifice everything, even our life, that social justice will triumph. But you people are afraid to soil your hands." END

PLACEMENT SERVICE

(Continued from page 9)

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Assemblies of God: Omaha, Nebr., March 15-17; Boston, Mass., March 29-31; Nashville, Tenn., April 12-14. Write: 434 W. Pacific, Springfield, Mo.

Minnesota S.S. Assoc. First Annual Conv., March 7, 8, 9, First Presby. Church, Duluth. Write: Box 518, Mound, Minn.

Church of God: Area S.S. and Youth Congresses: Western — Fresno, Calif., Mar. 8-10; North Central — Minot, N. D., Mar. 22-24; So. Central — Oklahoma City, Okla., May 3-5; Southeastern — Atlanta, Ga., April 5-7; Northeastern, Hagerstown, Md., April 19-21; Northern, Akron, Ohio, May 17-19. Write: 922 Montgomery, Cleveland, Tenn.

Conservative Bapt. Conv., St. Paul, Minn., May 18-24. Write: 200 W. 7th St., St. Paul, Minn.

Natl. Assoc. of Evangelicals: 13th Annual Conv., Chicago, April 18-22. Write: 108 N. Main, Wheaton, Ill.

Oklahoma State S.S. Conv., March 31-Apr. 1. Write: Rev. Fast, 109 N. 6th St., Enid, Okla.

Scripture Press: Workshop, Flint, Mich., Feb. 27-March 6; Convention, Rockford, Ill., March 10-11; V.B.S. Workshops: Gary, Ind. March 8; So. Bend, Ind., March 15; Write: 434 S. Wabash, Chicago, Ill.

Southern Bapt. Conv.: Miami, Fla., May 18-21. Write: 127 9th Ave. N., Nashville, Tenn.

EASTER DINNER IN KOREA

This Easter, while families across our nation enjoy their turkey dinners and celebrate with festive mood, thousands "out there" will be thankful for a morsel of rice. Many more will not even have this meager luxury.

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An inspiring NEW kind of music never before possible on any instrument

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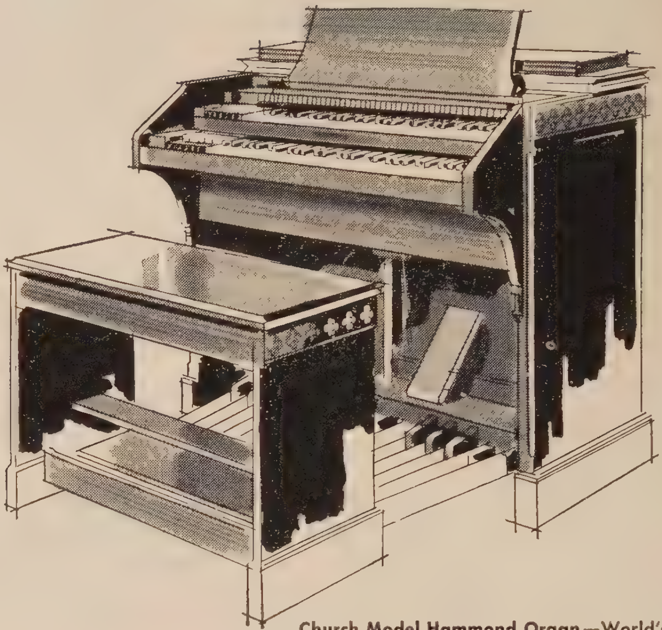

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Author Bergman plays "king of instruments."

You Need an Organ

Even a small church finds that an organ is helpful to them.

by Theodore Bergman as told to Gerald B. Smith

YOUR church may be small, but the time is past for the congregation to hopelessly sigh, "We'll never be able to have an organ."

It may well be that your modest church or chapel does not provide the atmosphere and setting needed for the regal pipe organ — long called the "king of instruments."

But if you can't have the king, why not purchase one of the "crown princes" from the variety of electric organs, or even the cheaper pipe organ installations engineered specifically for the smaller house of worship.

Certainly one of the amazing, modern developments in church music is the manner in which the expressive — though comparatively inexpensive — electric organ has come to the aid of the smaller parish churches, where leaders may have long recognized and desired the potential and value of the organ in producing the mood of reverence and inspiration in public worship.

In spite of this, I can almost hear someone grumbling that "our church has always gotten along without an organ — why go to that expense now?"

One church had been making little progress because of a certain board member.

Coming in late to a board meeting, he thought he heard someone talking about spending money.

"I don't know what you're talking about, but I'm opposed to it," he said, even before taking off his wraps.

Before you echo his declaration, consider a few of the good answers to objections which may be raised.

1. *Why should we have an organ?*

The organ has proven itself to be of real value as an aid to worship. We believe sacred music, in all of its aspects — congregational, choral and instrumental — is and must always be, a very vital part of the worship experience.

Although church worship is group worship, its very nature demands that it reach out to every individual in the congregation. The organ, as one of the important components of the worship experience, with its capacity to mold and shape mood, has the power to reach man's inner consciousness and to enliven his religious nature.

2. *Don't organs cost too much?*

Not any more, because of the remarkable development of engineering, craftsmanship and production in American factories.

Hundreds of years ago only the cathedrals and larger parish churches could think in terms of installing and using the majestic — but huge and awkward — pipe organ installations.

Even now, a church desiring a satisfactory pipe organ installation in a commodious sanctuary will have to count on spending a minimum of $10,000.

But the variety of electric organs, whatever the name of the designer and maker, provides models from about $1,000 up to $4,000. It is surprising how quickly small congregations have gone over the top in their organ fund campaigns when those who have become interested discovered that these prices had taken organ purchases out of the realm of the impossible.

3. *Where will we find an organist?*

TOMORROW'S CHRISTIAN AUTHORS ARE TRAINING TODAY

"One of my short stories was recently published in a local newspaper published by Phil Kerr Musicals, Inc., called *Melody*," writes Leo L. Duncan of Pasadena, California. "The editor has accepted another for publication. Your writer's course has been of great value to me even in my speeches."

Mr. Duncan is a graduate of "Beginning Christian Writer," CWI's basic home study course in Christian journalism. Providing personalized guidance by competent, trained teachers, this course is designed to analyze *your* style faults — to give *you* just the help and encouragement you need. Housewives, pastors, stenographers, business men, nurses, teachers — all have found BCW to be helpful, stimulating and profitable.

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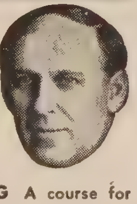

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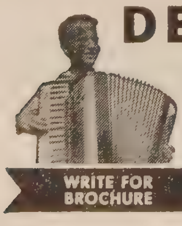

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WRITE FOR BROCHURE

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This is no longer a pertinent question, for there is hardly a church that does not have a pianist of some ability.

A small Minnesota congregation of less than 100 persons recently purchased an electric organ with memorial gifts contributed following World War II. The pianist did not take a single organ lesson, but was willing to spend several hours each week with the new instrument, and her music for the worship services of that small church continues to be a source of joy and inspiration.

A few lessons will probably be most helpful in exploring the basic differences between the piano, and the organ keyboards and pedals, but actually, consistent practice with the new type of instrument is needed more than anything else by the pianist called upon to play an electric organ.

Now, as in so many areas where worship and reverence are concerned, some cautions should be voiced relative to the organ and its use in churches.

Never forget that the function of the organ, as of all church music, is never an end in itself, but as a furtherance of religious values. The intrusion of any personality — be it musician or clergyman — between the worshiper and his God, is unthinkable.

Entertainment is not the function of the church service, for worshipers must be fed and strengthened, not entertained. All service elements must make a setting for and must encourage meditation and an awareness of the presence of God.

In this regard, it is interesting to note that Martin Luther in his lifetime was reluctant concerning the use of the organ in worship, in spite of the fact that he once said, "Next to theology, I give first place and highest honor to music."

His condemnation of the organ for church use is believed to have resulted from his experience with organists who misused the instrument in the service by playing secular tunes and by displaying their own technical brilliance in music which he felt to be unfit for the worship of God.

Calvin, also, held a strong feeling against instrumental music, believing there was a danger that people in the pew would pay more attention to externals than to the import of the words of the message being presented at the time.

Perhaps in our own day there is a feeling on the part of some that the electric organ lends itself too readily to "jive" or secular use. But the same can be said of the piano. The fact that they may be missused is by no means reason to cease using them. It merely accents the necessity for prayerful, reverent use of all worship — including the organ. END

RECORD REVIEWS

editor

WENDELL LOVELESS

Here's Music for Troubled Times

SEVERAL favorites are included among Songs of Faith, an LP Capitol record album. They are sung by Jo Stafford accompanied by her husband, Paul Weston and his orchestra. As I have said before, Jo Stafford sings beautifully and reverently, and the sincerity in her work should be quite apparent. And, of course, Weston's orchestra is thoroughly cooperative musically, as well as using the best of taste in the arrangements. There are eight familiar hymns in this collection: *Rock of Ages, Abide with Me, Battle Hymn of the Republic, Nearer, My God to Thee, Lead Kindly Light, In the Garden, He Leadeth Me, The Old Rugged Cross.* Truly, here is music for troubled times.

■ I'm glad that Bob Jones University is making more recordings of their several fine musical organizations. They have made some in recent years under their own label, but now have done several for Singspiration. The Radio Choir, String Ensemble and the University Band are in the spotlight for these particular pressings, and they are some of the best amateur musical groups in the country today. You must hear the band do *Jesu, Joy of Man's Desiring, A Mighty Fortress Is Our God, Bob Jones University March, Battle Hymn of The Republic, Symphonic Series of Sacred Songs* and others. This group is under John Canfield's expert direction and their attacks and ensemble blend are good. Tone is above average for this type of organization. Microphone placement could have been improved just a little in my opinion.

■ I have just received a big album containing favorite gospel songs sung and played by various artists of the Back to the Bible Broadcast of Lincoln, Nebraska. Theodore Epp, director of the broadcast, firmly believes in the very best of music in connection with the radio programs, and has assembled some fine talent in that department. This new album is under the Singspiration label, and has the following discs, *I Am with You, Shall I Crucify My Savior, In the Secret Place of Prayer, God Is Waiting in the Silence, You Need the Blessed Saviour,* and *Only Jesus,*—all by the Back to the Bible Quartet. *Just a Closer Walk with Thee,* and *I'll Sing It Today* are sung by a fine contralto, and Thelma Donaldson and Gene Clark do well in the piano and organ accompaniment. Another fine voice, that of Lowell Hagen, is heard in *The Sinner and the Song* and *I'm Looking Today for Him.* In the former song he is accompanied by the Back to the Bible Choir. I am sure you'll treasure this album, as well as any other of the productions of this fine organization.

■ I am most enthusiastic over the new productions of Singtime Sacred Recordings. They have some of the very best musical talent and are using the best recording studio facilities. Redd Harper, beloved Western style singer, has recorded several recently under this label, and every one is decidedly worth while. Many of the songs are Redd's own compositions and reflect his unique personality, such as *Praisallujah.* On the back of this one is Tim Spencer's *Lie Low, Little Doggies.* Then there is *Each Step of the Way* and *My Heart Would Sing of Jesus.* It is wonderful to see how the Lord is using this former cowboy singer.

■ The Radio Choir of Bob Jones University, accompanied by the String Ensemble, all under the baton of David E. Williams, does a superb job of choral work. You will like *O God, Our Help in Ages Past, Saviour, Lead Me Lest I Stray, Crown Him with Many Crowns, Christ the Lord Is Risen Today, Come Thou Fount* and *Depth Of Mercy, Can There Be?* It is grand to see this school giving such expert attention to the departments of instrumental and vocal music. I think I detect the imagination and vision of Dr. Bob, Jr. in all of this.

■ Another of the country's finest male ensembles, the Knickerbocker Male Chorus of Chicago, has made a new album on 78 RPM's. All of the best traditions of the Holland national background are reflected in *My God, How Wonderful, Keep in the Middle of the Road, Swing Low, Sweet Chariot, Like as the Heart* and *Psalm 84.*

■ Corner Stone Sacred Records has released an LP of *Sacred Songs by Jack Shuler.* This young man is, in addition to being a widely-used and fruitful evangelist, a composer-musician of no small talent. His most attractive style is seen to good advantage in this LP collection of eight songs. The Jack Rains Chorus is used in the production, and the total effect is interesting and most helpful. Eddie and Beverly Dunn are also heard in some of the numbers. This couple, well known radio personalities of the Pacific Coast, are the sparks of Corner Stone productions. Don't miss this LP, with *In His Time, Ever Forever, The Prisoner, His Promise Is True, A Holy Day, Journeyman, Aunt Bizzie* and *Golden Boots.* It strikes me that this recording would make a most helpful gift to anyone, particularly a Chrisitan shut-in who needs a bit of cheering up.

END

Dona Lee Robinet . . . an unusual artist and her story continued from last month's issue.

The story you have been reading in this column has been sketchy, yet a true history of a recording artist and composer with unusual ability. The amazing talent of Dona Lee Robinet has captured the interest of the higher music critics and the General Public alike. Here is what some have written about her.

Countess Mortsztyn: "Reflects the musical style of the great composer, Victor Herbert."

Chicago business man and family: "We think the Dona Lee Robinet productions are excellent. The melodies are most appropriate to the themes".

A California music lover: "I want to tell you what a blessing and inspiration your lovely testimonies in song are to me. When problems seem to be unsolvable and burdens too heavy, your record albums supply me with a spiritual tonic and encouraging effect. I am sure there are many others elsewhere who feel as I do and who wish they could tell you what a wonderful 'lift' they get from playing those choice records of yours".

Ontario, Canada newspaper man: "Just played your two records. They are wonderful indeed".

A blind friend from Chicago: "I was pleased and challenged as I listened to your two songs 'Jesus Will Come' and 'Lord Send Me'. They are so well done".

It is the deep longing of Dona Lee Robinet that the profit derived from the sale of records be not in dollars but in souls comforted, redeemed and brought into the Kingdom of God.

Your Dealer now has vocal and piano recordings of Dona Lee Robinet . . . Ask for the FREE SHEET MUSIC given away at no extra cost with the purchase of her new record — #481, "Jesus Will Come" and "Lord Send Me"

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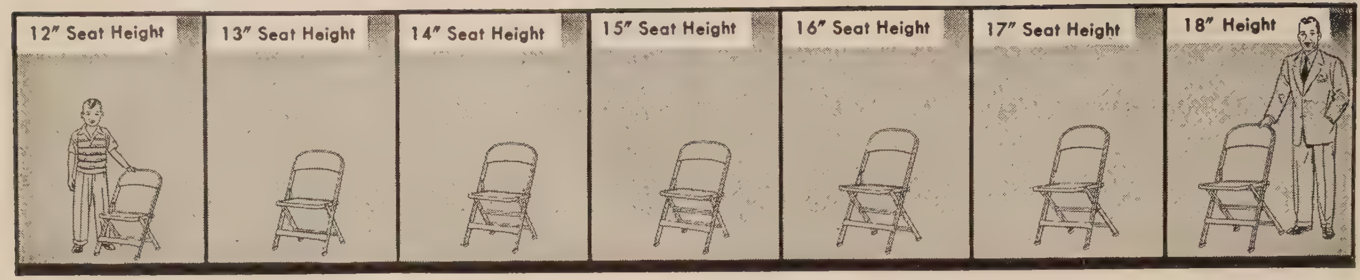

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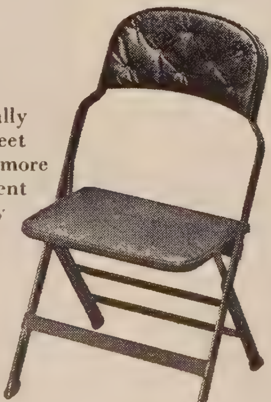

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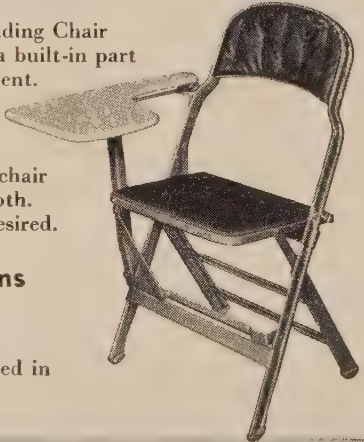

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Christian Life

SUNDAY SCHOOL ATTENDANCE CONTEST

THE WINNERS!

grand prizes

Class A, B, C Sunday Schools

Hope Union Church

ROSEMEAD, CALIF.

William W. Orr, *Pastor*
Ken Snelling, *S. S. Supt.*

WINS

Maas Carillonic Cathedral Chimes and Amplifier
VALUE $2,036

Hope Union Church

Class D, E, F Sunday Schools

Calvary Baptist Church

THE DALLES, ORE.

Herbert E. Anderson, *Pastor*
Richard N. Roth, *S. S. Supt.*

WINS

Complete Set of Endicott Church Furniture
VALUE $2,000

Year-Round Contest Plan Pays Off

BACK in 1951, little David Snelling was begging his dad to attend Sunday school at Hope Union Church, Rosemead, Calif. The lad's pleas grew more intense when the International Sunday School Attendance Contest began.

And Dad, former football star Ken "Rhino" Snelling who achieved grid fame in the 1942 Rose Bowl and later with the Green Bay Packers, at last gave in.

At church, late in 1951, Snelling received Christ as his Savior. Last year as Sunday school superintendent, he spearheaded the efforts of Hope Union Church in its drive to win the Seventh Annual Sunday School Attendance Contest and to bring many more dads to know the Lord Jesus Christ.

Results were good. The Sunday school attendance which had been averaging 623 soared to a high of 1,450. The attendance and the effort put forth to achieve it merited the grand prize among Class A, B, and C Sunday Schools.

Snelling was especially happy to see 131 profess a decision for Jesus Christ during the contest.

Another result of the 1951 contest also was climaxed in the past year. A church building program, begun because of 1951 contest increases, resulted in a $150,000 structure. First services were held in it early in 1955. The 1954 contest has already started contest leaders thinking about a Christian education building.

For almost a year Hope Union Church had been planning and praying about the contest. At a leadership Banquet in January, 1954, church leaders voted unanimously to enter the contest. Under the direction of Pastor William Orr, Christian Education Director Dorothy Vial and Superintendent Snelling, plans gradually unfolded.

By April the Round Up theme was branded on the Sunday school. In May it was tested. When Dr. Orr returned from a visit with church missionaries, the Sunday school greeted him with a Welcome Home Round Up.

Skillfully, the leaders were preparing Rosemead. Interest and suspense mounted. August was highlighted with a Chuck Wagon Dinner; about 300 were present. Prayer meetings every day of the week also began in August and lasted through November.

During September, Hope sponsored a "Bible in Every Home" campaign and also held a special Contest Dedication service in the church.

A town parade on October 9 preceded the contest. Floats and individual cars were decorated in western style in keeping with the contest theme. Chief prize of the contest was announced to be a Hereford calf named Connie.

Pastor Orr was especially grateful for the advertising, which he said was "the right kind of advertising and which had had many beneficial repercussions on the community."

And finally Hope Union Church and the entire town of Rosemead were ready for the contest.

"Kiddie Kops," Junior boys with big Sunday school posters, were commissioned to stand on street corners each Sunday morning and wave motorists to the church.

The first Sunday, "Saddle-up Sunday," saw 923 in attendance, far above the goal of 750.

After that the attendance continued to rise. Hope Union Church topped 1,100 on the third Sunday and hit 1,450 the last week.

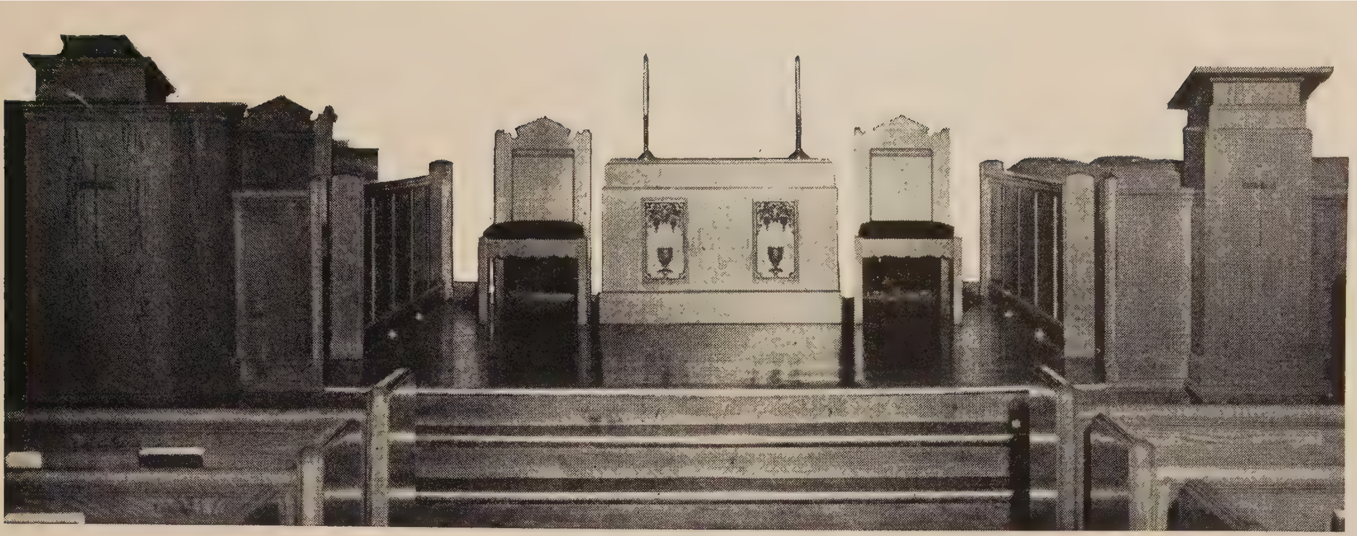
(Continued on page 76)

25-Note Maas Carillonic Cathedral Chimes and Amplifier.

BONUS GRAND PRIZE
to
Pastor Herbert Anderson

SUNDAY school contest judges, meeting in the CHRISTIAN LIFE editorial offices last January unanimously awarded the Bonus Grand Prize to the Calvary Baptist Church of The Dalles, Ore., and its pastor, the Rev. Herbert Anderson. Anderson gives credit for the victory to his congregation. He says, "Our church members, almost to a man stepped into the ranks. In fact, the whole community enthusiastically pulled for us."

As a result, Pastor Anderson wins the 36-day all-expense tour to the Holy Land with the "Flying Seminar" of



class D, E, F, schools

Complete Set of Endicott Church Furniture.

400% Jump Wins Grand Prize

THE DALLES, Ore.: Population – 9,864; Location – on the Columbia River, 161 miles from the Pacific Ocean; Claims to Fame – The Dalles Dam, built for $350 million, and Calvary Baptist Church, bonus grand prize winner of the 1954 CHRISTIAN LIFE Sunday School Attendance Contest.

With its 261 attendance average, Calvary Baptist was designated Class D, but Sunday after Sunday attendance rocketed until on Nov. 14, 1954, 1,048 crowded into the Conservative Baptist Sunday school.

As a result, Calvary Baptist was declared the Bonus Grand Prize winner. This is in addition to the award of $2,000 worth of Endicott church furniture which Calvary Baptist will receive for rating tops in the smaller Sunday school bracket.

The Endicott church furniture will come in handy. Because of the contest, a branch chapel for a new housing district west of The Dalles is now in the planning stage.

Building The Dalles Dam has concentrated population in trailer courts on the city outskirts. No other of the 19 local churches had been reaching these construction workers and their families; so Calvary Baptist took on the project.

Calling themselves Sunday School Constructors and using the theme, "Building for Eternity," the Sunday school members organized for action. Two buses were purchased to augment a fleet of six "courtesy cars." Quotas were set for each department. Calvary Baptist dreamed of a goal of 600, more than double the previous year's average.

Then came the labor. Superintendents of the "construction crews" were Sunday school superintendent Richard Roth and Christian education director Melba Means.

During the contest 5,643 personal calls were made, in addition to 1,404 telephone calls and 5,305 pieces of direct mail. Before the first Contest Sunday, all men employed by the two major construction companies working on The Dalles Dam received invitations to Sunday School.

As a means of contest publicity, Calvary Baptist sponsored the gospel radio program, "Unshackled," on local station KODL. Response to the program was so great that the church is now sponsoring the program on a sustaining basis throughout the year.

(Continued next page)

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the Winona Lake (Ind.) School of Theology. On the tour he will receive instruction from noted lecturers in such subjects as Archaeology, Church History and World Missions. Anderson will visit France, Italy, England, Egypt, Lebanon, Syria, Jordan, Greece and Switzerland and participate in well-planned sight-seeing tours in these memorable lands.

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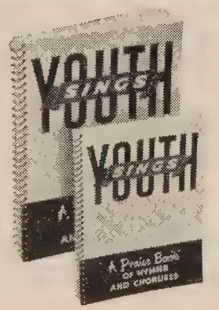
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As a means of contest publicity, Calvary Baptist sponsored the gospel radio program "Unshackled," on local station KODL. Response to the program was so great that the church now sponsors the program throughout the year.

The buses, nicknamed the "Roving Chapel" and the "Roadside Chapel," are today a permanent part of the Sunday school transportation program.

On the church lawn two big tents were put up for extra classes. One class met in a truck, another in a bus.

Above the church soared a huge helium balloon. Inscribed on it was another invitation to attend Sunday school. Before the last Sunday of the contest, Sunday school announcements were rained from an airplane.

Newspaper publicity and radio spot announcements were extensively used.

No matter where residents of The Dalles looked, they were sure to see something about the contest.

The goals each week were broken by the hard-working Sunday school. On the first Sunday the attendance struck a new "high" with 425. From then on it kept rising, never less than 60 above the previous Sunday. When the contest goal of 600 was passed on the fourth Sunday, Calvary Baptist decided to try for 1,000.

On the fifth Sunday 758 were there. And when the figures were complete on the final count November 14, 1,048 had crowded into the Sunday school. Each department had at least topped its goal.

As thrilling as the attendance gains were the decisions for Christ made during the contest. More than 125 were recorded.

But like the dam at The Dalles, Sunday school construction work must continue. Both pastor and church are working hard to keep the tremendous gains of the contest.

In addition, Pastor Herbert Anderson is packing has bags for his well-earned trip to the Holy Land. END

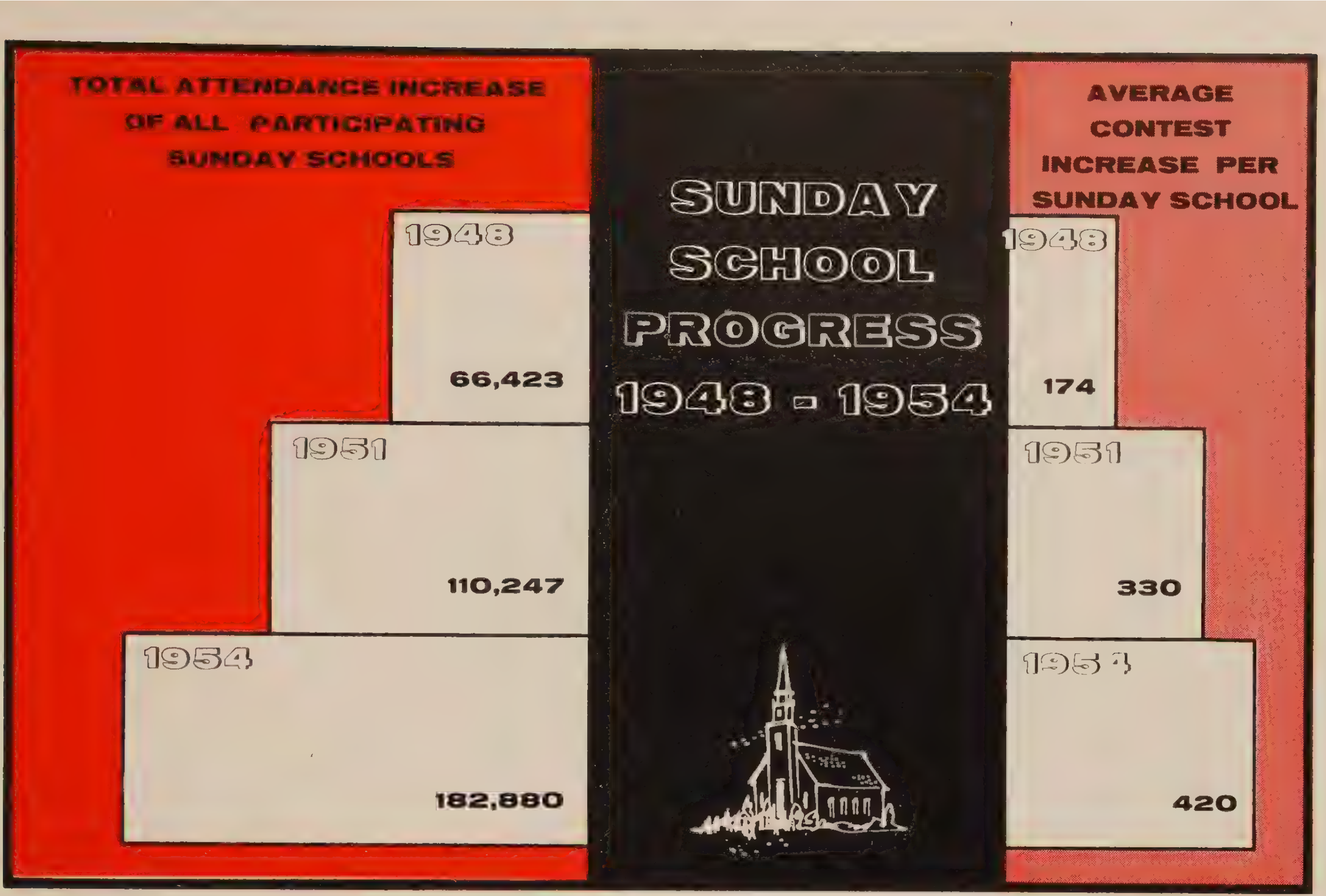
HOPE UNION

(Continued from page 74)

Winner of Connie, the Hereford calf, was former dairyman, Harry Bolas. His first act, after being presented with the calf was to re-name it. "Conrad might be more like it," he said.

Hope's long-range planning paid off both in attendance and in spiritual results. For these efforts, Hope receives the prize they wanted to win — the 25-note Maas Carillonic Cathedral Chimes and Amplifier. It will fit in well with their new church.

All Rosemead is proud. But probably little David Snelling, who invited his dad to Sunday school three years ago, is the proudest of all. END



Since 1948, the Sunday School Contest has enabled thousands of participants to gain over one million in attendance.

Sunday Schools Triumph Again

For the seventh consecutive year, CHRISTIAN LIFE'S Attendance Contest brings amazing spiritual results.

TWO city mayors went to Sunday school during the CHRISTIAN LIFE Sunday School Attendance Contest.

Said the mayor of Lima, N. Y., as he viewed the crowd, "These can't all be Protestant kids because there aren't that many in town."

The city commissioner of Spokane, Wash., scanning the crowded auditorium, asked the pastor, "Are you sure that this is the Sunday school hour?"

From coast to coast and around the world, Sunday schools of all sizes found new impetus and made a new impact on their communities during the 1954 Sunday School Attendance Contest. The story can best be told by these statistics: In seven years of contest success, participating Sunday schools have made aggregate attendance gains of more than one million pupils and in 1954 participating Sunday schools averaged a gain of 420 pupils per school during the six week campaign.

Winning prizes and receiving honorable mention were Sunday schools from 29 states, five foreign countries and Hawaii.

Judging contest entries were Vivienne Blomquist of the Wheaton College (Ill.) Christian Education department; Mavis Anderson, National Sunday School Secretary of the Christian & Missionary Alliance; Matthew Welde, chairman of the Philadelphia Area Sunday School Association and Al Sedgwick of the

the judges

Judges Blomquist, Sedgwick, Anderson and Welde (seated) review Sunday school contest entries with CHRISTIAN LIFE Magazine's Walker and Person (standing).

Scripture Press Convention Department.

Beginning at 9 a.m., one Saturday morning in January, the panel of four deliberated over the scrapbooks of participating Sunday schools until 10:30 p.m.

Impressed by the work of all the Sunday schools, the judges admittedly found selecting the winners no easy task.

Sunday schools of all sizes found unusual success in attendance gains. Little Sunday schools struggling to get more than 75 pupils in Sunday school found themselves with more than 200 in attendance. Big Sunday schools which thought they were finished growing accommodated hundreds more. It was a year of repeated success.

Leaders amazed themselves at what could be done. Goals set, astonishingly enough, were often too low.

As always, Sunday school leaders let loose a barrage of ideas during the contest. Parades, balloons, pancake breakfasts and bill board advertising remained popular, but many Sunday schools brought a new assortment of programs. Some put on T-V and radio programs, launched Bible reading campaigns, gave away gasoline, heifers and ice cream cones and dropped invitations from airplanes.

Obstacles galore could not daunt the enthusiastic efforts of Sunday school workers. Heavy rains brought floods to the Midwest during Contest-time, but they did not drench the spirit of the attendance campaign.

One church complained, "People were flooded out of their homes, cars couldn't run, streets were flooded. Buses were not able to reach rural areas." But in spite of it, 1,100 pupils showed up in Sunday school that morning.

In Memphis, a superintendent was hospitalized during the crucial weeks of the contest. A pastor in Moline, Ill., seriously injured last July, directed contest preparation from his hospital bedside. In Washington, N. J., a special rally was planned and Hurricane Hazel was almost the only one who showed up.

But the biggest hindrance to Sunday school advance is always indifference, inertia and the failure to "get things going." Hundreds of Sunday schools in 1954 overcame that barrier.

As one pastor stated, "From defeat, discouragement and near hopelessness to a new day of life, revival, rejoicing and victory was the experience of our church. It is now throbbing with new activity plus anticipation of even greater things in future days."

Several Sunday schools handed out cards, pamphlets and folders, telling people to call the church telephone number and receive a special message.

In Portland, Me., a new phone was installed in the church and a corps of operators lined up to answer.

One church in Tennessee received 3,860 phone calls during the contest.

Another church in Illinois installed an automatic telephone device to answer calls. One man tried 14 times and received a busy signal every time. Another man was handed a card in a tavern. Using the pay phone in the tavern, he received the automatic message. So irate that he had "wasted" his dime, he spent another dime to call the pastor personally. This gave the pastor a chance to present the Gospel to him. A third caller came to Sunday school and took a stand for Christ on the last Contest Sunday. These were three of the more than 50 calls which the church received during the contest.

Airplanes, too, became bearers of Sunday school invitations. In Minneapolis, an airplane flying high above a football stadium dropped Sunday school announcements to more than 60,000 spectators. In Greenville, S. C., a Sunday school taped pennies to small cards and dropped them from a plane.

And even up in Sitka, Alaska, they did it. But the Alaskan plan was to pin a dollar bill to a few of the many invitations dropped from the skies. During the plane flight, the Sunday school conducted a radio program with conversation direct from the pilot.

Winning Hope Union Church of Rosemead, Calif., pushed a "Bible in Every Home" campaign and gave out Bibles door to door.

In Eugene, Ore., 10,000 booklets on the plan of salvation were distributed.

Many Sunday schools used the theme of fishing for men. In San Diego, however, fishing licenses were given to all visitors and members. In Winnipeg, Canada, the winning fishing team was awarded a fish fry.

Minneapolis T-V viewers saw an unusual sight when Contest enthusiasts invited them to attend Soul's Harbor Sunday School.

Christian
JUNIOR
DEPT.
UP!
WIN OR BUST
DON'T SEND US BRING US

As ever, visitation was a strong point among the leading Sunday schools. Judges were amazed at the amount of visitation that even small schools did.

One church, for instance, made more than 34,000 personal visits.

Other Sunday schools devised novel visitation methods. A church in St. Louis told its members to invite people to come "who have the same name as you have."

Down in the Republic of Panama, young men strolled through the city with inscribed shirts. On the front was the exhortation, "Attend Sunday School Sunday, 9:45 a.m.; on the back were the directions, "in the Four-square Gospel Church."

Spiritual results ran high. A church in Pennsylvania reported 50 conversions; 31 have since joined the church. A larger church in Michigan wrote of more than 200 decisions for Christ.

The comments of pastors and Sunday school workers indicated rich spiritual blessings. "We never realized such potential in our workers. The contest has created a spirit of unity and teamwork never before known," said a California pastor. Another wrote, "The stimulus and emphasis that the contest has put into the hearts of our people was all but phenomenal."

One church held a two day Sunday school seminar before the contest to prepare teachers. Almost all the Sunday schools had several committees; some used as many as 14 or 15.

Every school had different problems. That's why some used a "Trouble-shooter Committee" to handle their unique problems.

But probably no Sunday school faced as many problems as the little Sunday school in Palmira Valle, Colombia, South America.

Persecution confronted them. They could do no advertising of any kind. Telephones and cars are rare.

In spite of all these things, they decided to enter the Sunday School Attendance Contest. They had averaged 169 in attendance during the previous year, but on the last Sunday of the contest, attendance shot up to 427. In addition, 31 decisions for Christ were recorded.

In the words of a Pennsylvania pastor, "Was it worth it? Yea and Amen! In fact, we can hardly wait for CHRISTIAN LIFE's Eighth International Sunday School Attendance Contest." END

Registration tables were kept busy enrolling scores of Sunday school visitors.

Hope Union Church led a "Bible in Every Home" campaign.

Contest leaders found spiritual success through prayer.

class a

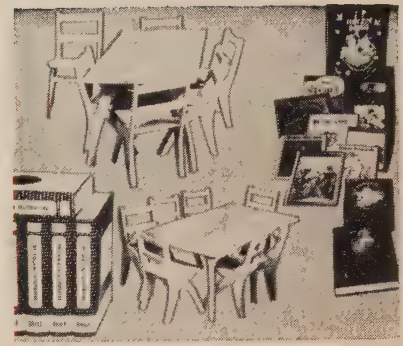
For Sunday schools
with an average attendance
during the last year
of 800 members or more.

1st PRIZE value $594

50 Clarin steel folding chairs for your Intermediate Dept. Clarin Mfg. Co. • Masco 3-speed disc recorder and a "Wirelessfone" two-station intercom system—just plug. in and talk. Mark Simpson Mfg. Co. • Rental of three 16mm sound films. Delta Productions.

Covenant Community Church

Detroit, Mich.



2nd PRIZE value $411

Set of The Biblical Illustrator. Baker Book House. • Nursery Unit—2 tables, 14 chairs, a Primary Unit—2 tables, 10 chairs and teachers' chairs. Great Lakes Seating Co. • Library of children's books. Warner Press.

Calvary Baptist Church

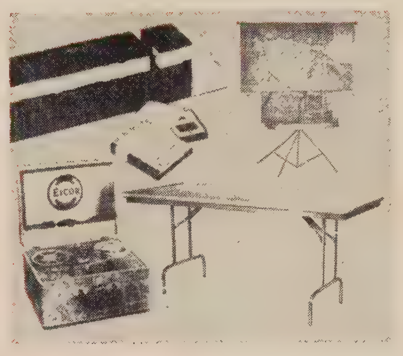
Hazel Park, Mich.

3rd PRIZE value $323

12 children's choir robes. Collegiate Cap and Gown Co. • 100 copies, "Children's Praises." Lillenas Publ. Co. • 25 Clarin steel folding chairs—juvenile. Clarin Mfg. Co. • Pedestal folding table. Midwest Folding Products.

First Assembly of God

Memphis, Tenn.



4th PRIZE value $278

Eicor tape recorder with playback thru external amplifier. Eicor, Inc. • Set of the new Life of Christ Pictachromes. Church-Craft Pictures. • Pedestal folding table. Midwest Folding Products. • Set of Bible maps on revolving stand. Eilers Co.

Tremont Avenue Church of God

Greenville, S.C.

5th PRIZE value $264

Cast bronze bell, beautifully toned. Petit & Fritsen Ltd. • 75 copies "Tabernacle Hymns Number Five." Tabernacle Publ. Co. • Set of 15 filmstrips for all ages. Church Screen Productions. • Set of Bible maps on revolving stand. Eilers & Co.

Moline Gospel Temple

Moline, Ill.

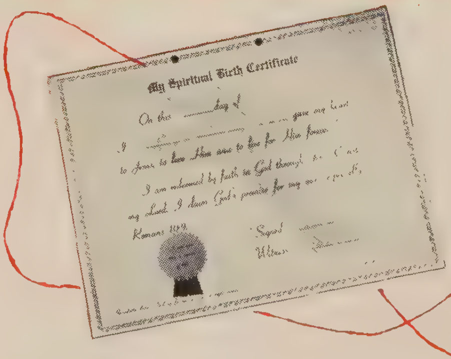
6th PRIZE value $217

100 copies "Great Songs of the Church." Standard Publ. Co. • Set of Sermons from Science filmstrips of Moody Inst. of Science. Moody Bible Inst. • Sallman Head of Christ picture, 35"x45". Warner Press.

Evangelical Free Church

Rockford, Ill.

to all winning schools



The Marshall Foundation will send, upon request of any winning Sunday school, Spiritual Birth Certificates for all converts won during the Contest.

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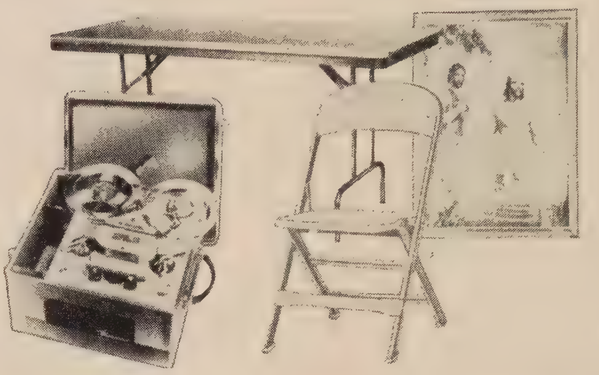
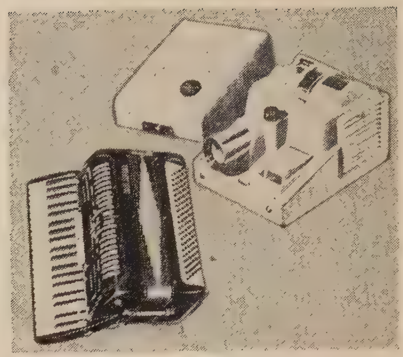
Calvary Temple—
Soul's Harbor

Minneapolis, Minn.





2nd PRIZE value $464

120-bass S. Soprani Victoria accordion. Small, med. or large size. Accordion Mfgs. & Wholesalers. • Revere "444" 35mm slide projector in case. Revere Camera Co.

Judson Baptist Church

Oak Park, Ill.

3rd PRIZE value $262

Sunday school worker's library—43 vol. Fleming Revell Co. • Set of "Life of Christ" filmstrips in color, with teacher's manual. Church-Craft Pictures. • Rental of 3 16mm sound films from Delta Productions.

Quidnessett Baptist Church

East Greenwich, R.I.

4th PRIZE value $226

Rubber and plastic molds and 3-D plaques for painting. Bersted's Hobby Craft, Inc. • Set of 15 filmstrips for all ages. Church Screen Productions. • Scofield Looseleaf Bible. Oxford Press. • Pedestal folding table. Midwest Folding Products.

Foursquare Gospel Church

Decatur, Ill.

5th PRIZE value $171

100 copies "Favorite Hymns Revised." Standard Publ. Co. • Set of "Successful Teacher," teacher training filmstrips with manual and records. Moody Bible Inst. • Copy of "The Student's Commentary on The Holy Scriptures." Kregel's Book Store.

Hope Congregational Church

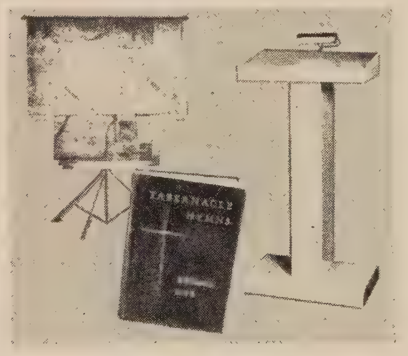
St. Louis, Mo.

6th PRIZE value $152

Pulpit robe—hand-tailored and custom made. Bentley & Simon, Inc. • Scofield looseleaf Bible with maps. Oxford Univ. Press. • Complete set of Westminster Bible maps with tripod. The Westminster Press.

Presbyterian Church of Coatesville

Coatesville, Pa.



7th PRIZE value $130

75 copies "Tabernacle Hymns Number Five" in waterproof, vermin-resistant cloth. Tabernacle Publ. Co. • All steel lectern or speaker's stand with lamp. Smith System Heating Co. • Set of Bible study maps on revolving stand. Eilers & Co.

Grace Chapel

Havertown, Pa.

8th PRIZE value $103

Set of "Book of Life"—8 vol. work on the Bible. John Rudin & Co. • 50 copies "Clayton's Collection of Melodies"—96 pages. Gospel Songs, Inc. • Williams Commentary, Manners and Customs of Bible Lands, The Pastor and His Library. Moody Press.

United Presbyterian Church

Havertown, Pa.

class c

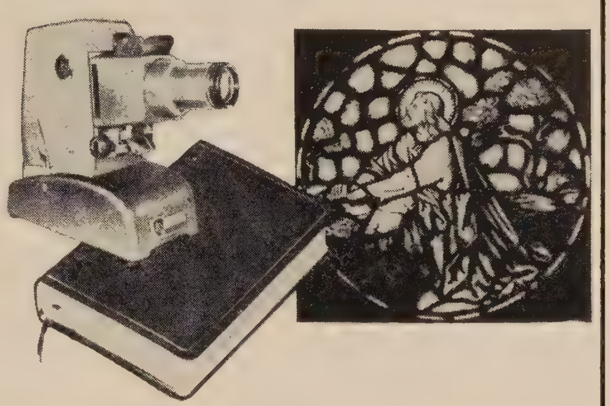
For Sunday schools with an average attendance during the last year of no less than 300 and no more than 499 members.

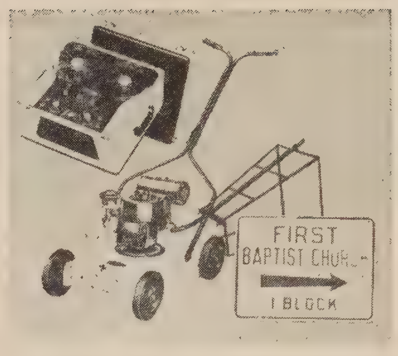
1st PRIZE value $478

A beautiful circle Gethsemane stained glass window—36" diameter. Whittemore Associates. ● 500-watt combination 2x2 slide and filmstrip projector with lift-off case. American Optical Co. ● "The System Bible"—a complete Bible study book. System Bible Co.

Pleasant Grove Missionary Baptist Church

Houston, Texas



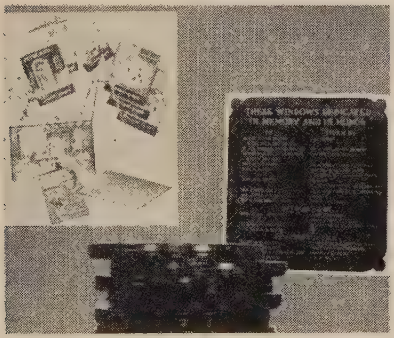


2nd PRIZE value $329

Pentron multi-speed tape recorder, dual track, dual speed, editing key. Pentron Corp. ● A Sensation power lawn mower, The Mow-Blo. Sensation Mower, Inc. ● Steel hiway directional sign, 18 x 24. Copy as ordered. Active Church Publicity.

First Baptist Church

Spokane, Wash.

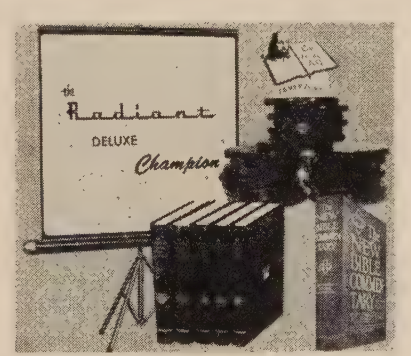


3rd PRIZE value $278

Bronze plaque—12x15". Wording as ordered. The Southwell Co. ● Visual aid kit: easel, board, gospel-graphs, suedegraphs, and many other items. Scripture Press. ● Rental of three 16mm sound films. Delta Productions.

First Assembly of God

Amarillo, Texas



4th PRIZE value $212

Rental of all 26 films in the Living Bible Series—16mm, sound. Family Films. ● Radiant KC-De Luxe Champion projection screen. Radiant Mfg. Co. ● The International Standard Bible Ency. and The New Bible Commentary. Eerdmans Publ. Co.

South Baptist Church

Lansing, Mich.

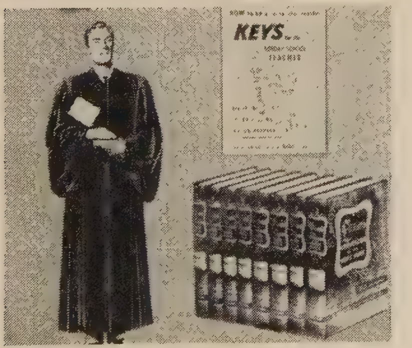
LIFE of ST. PAUL

5th PRIZE value $160

Visual Aid Kit: board, easel, suedegraphs, Gospel-graphs, maps, etc. Scripture Press. ● Life of St. Paul Series of filmstrips in black and white. Cathedral Films. ● The System Bible—authentic study book. System Bible Co.

Evangel Temple

Portland, Ore.



6th PRIZE value $152

Set of Ellicotts Commentary on the whole Bible. Zondervan Publ. House. ● Pulpit robe—hand-tailored, custom made. Bentley & Simon, Inc. ● 24 copies of KEYS for the Sunday School Teacher, training manual. Christian Ed. Partner Service.

Lighthouse Temple

Eugene, Ore.

Manners and Customs of Bible Lands
TABERNACLE HYMNS

7th PRIZE value $115

75 "Tabernacle Hymns Number Five." Vermin-resistant cloth. Tabernacle Publ. Co. ● Williams Commentary, Manners and Customs of Bible Lands, The Pastor and His Library. Moody Press. ● Spirit postcard printer and supplies. Master Addresser.

Grant Memorial Baptist Church

Winnipeg, Manitoba, Canada

8th PRIZE value $97

25 Pict-O-Graph Sets for flannelboard. Standard Publ. Co. ● Copy of The System Bible. System Bible Co. ● 12 PLANS for Your S. S. Year-calendar. Christian Education Partner Service. ● Williams Commentary and two other books. Moody Press.

Assembly of God

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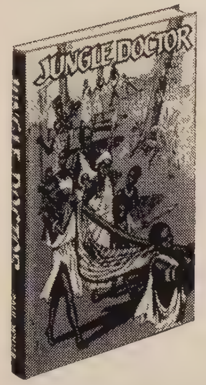

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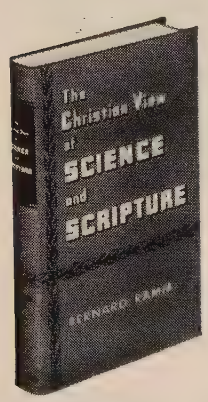

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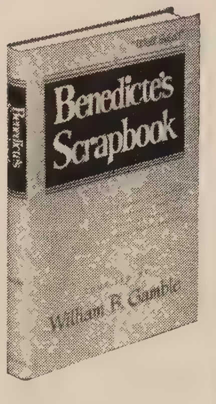

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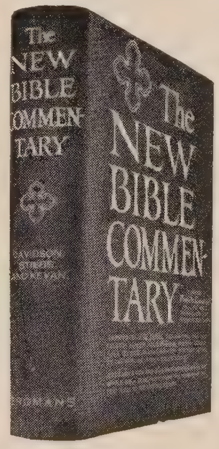

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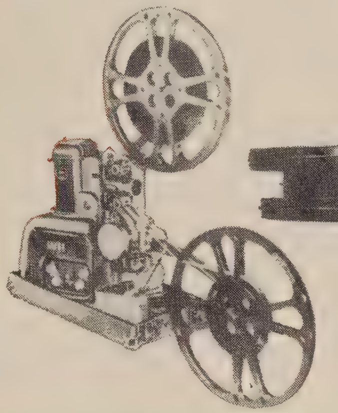

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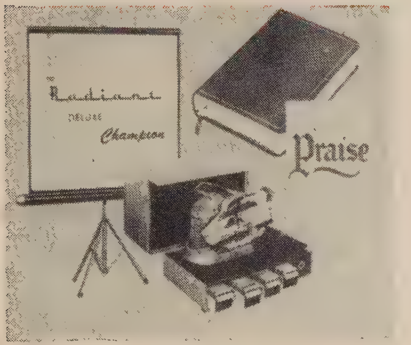

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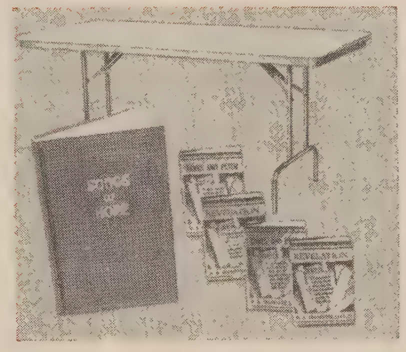

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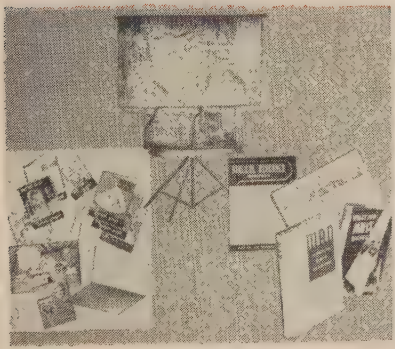

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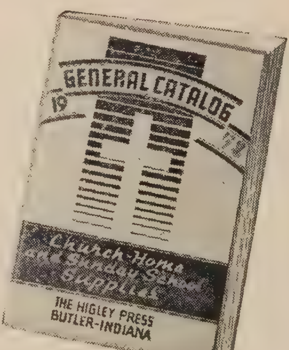

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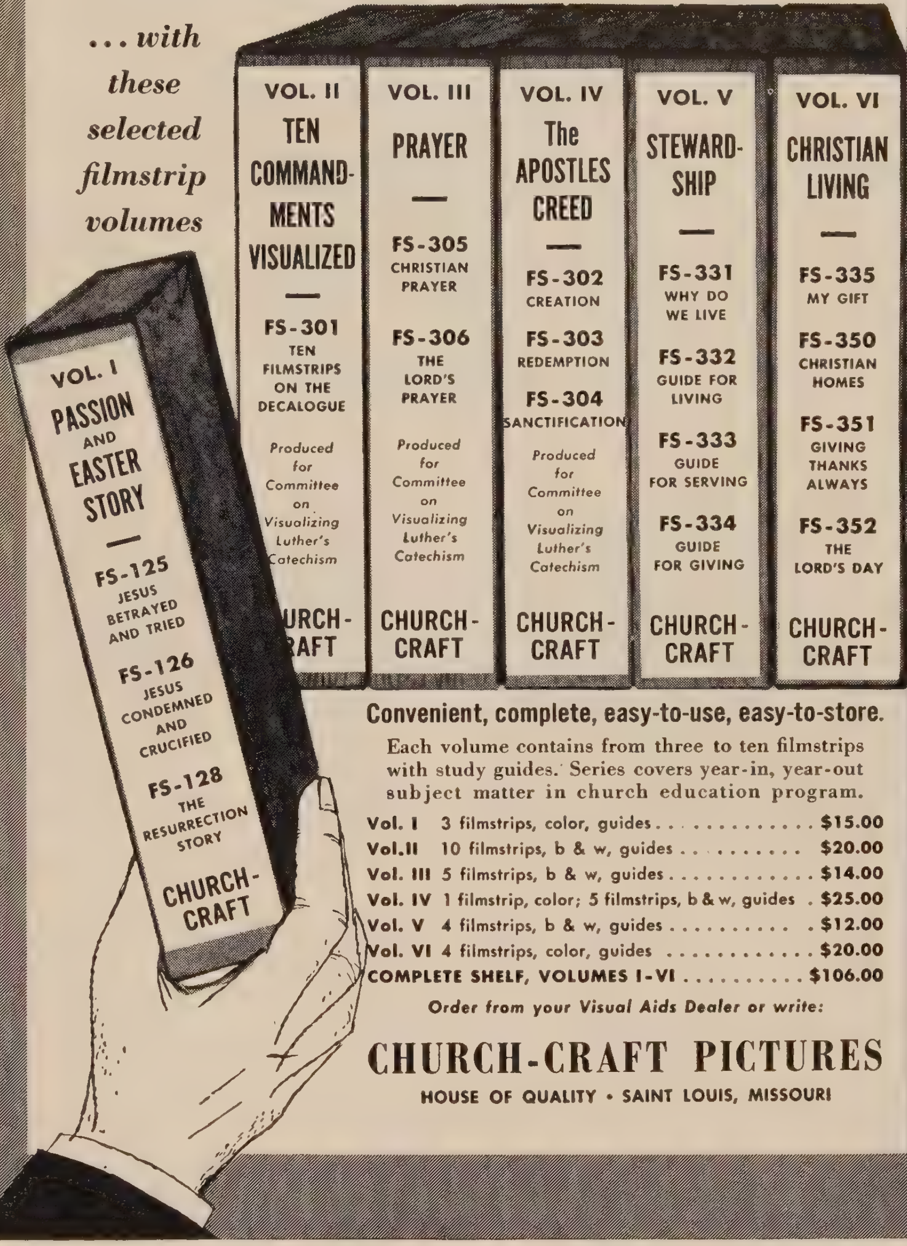
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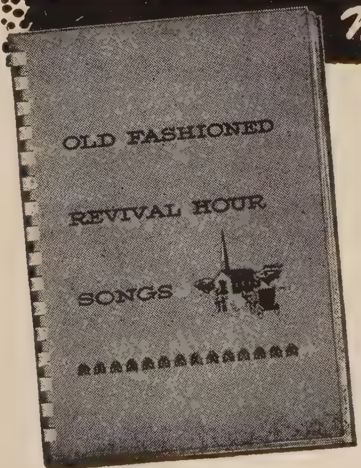
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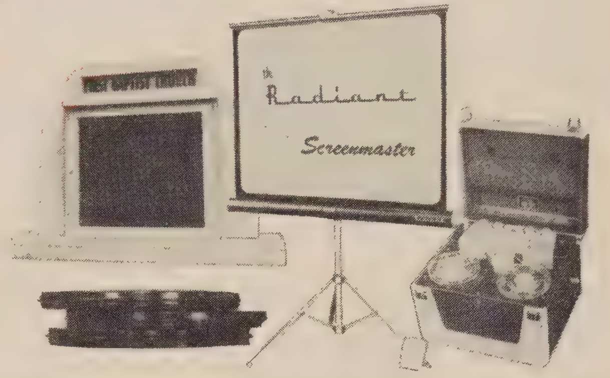
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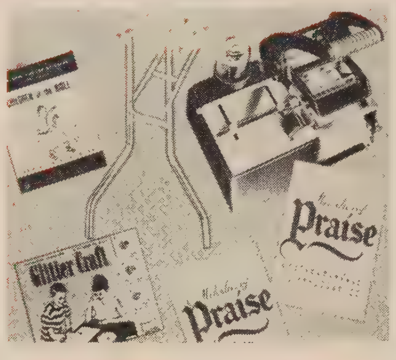
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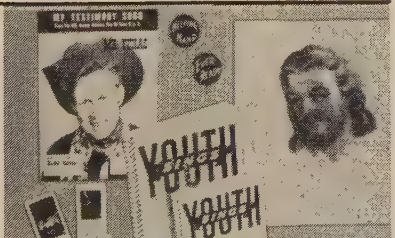
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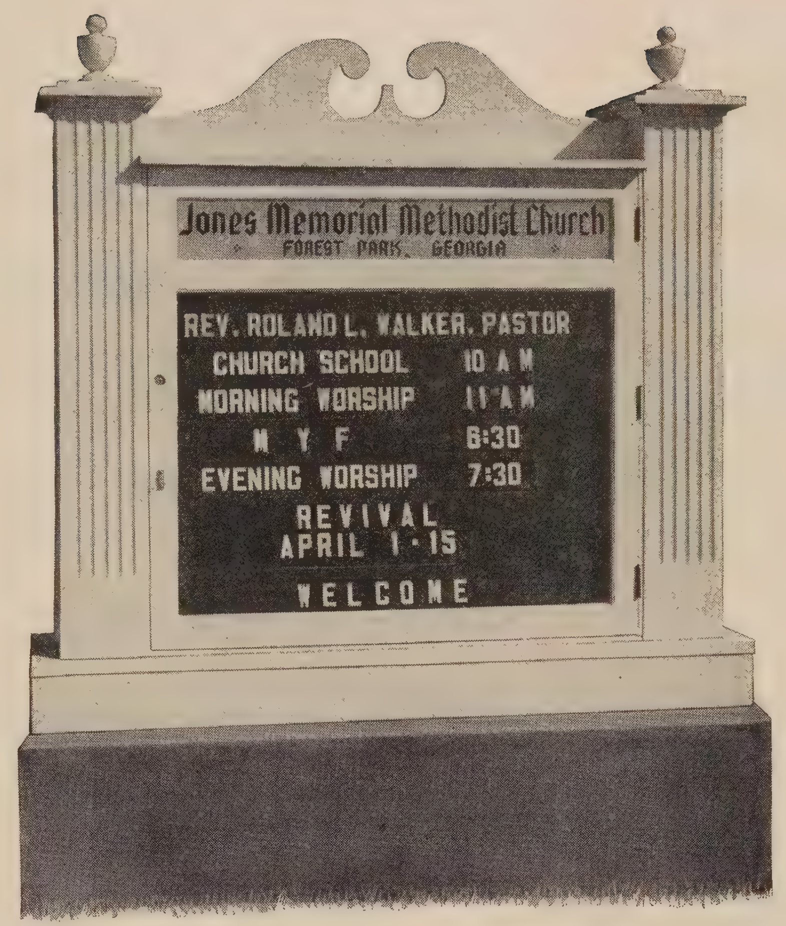
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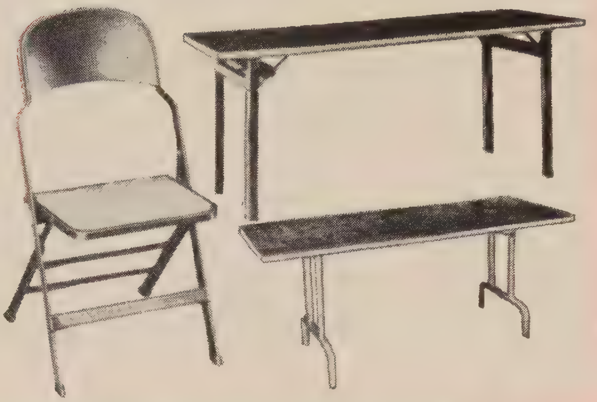

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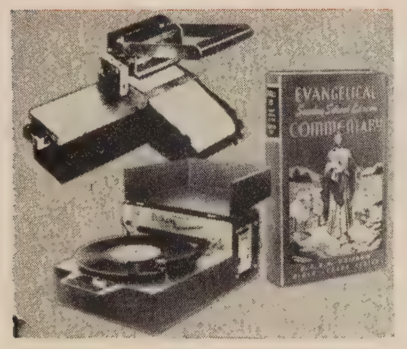

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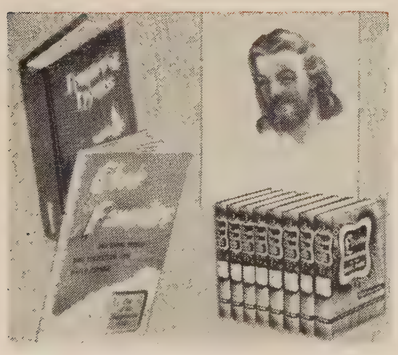

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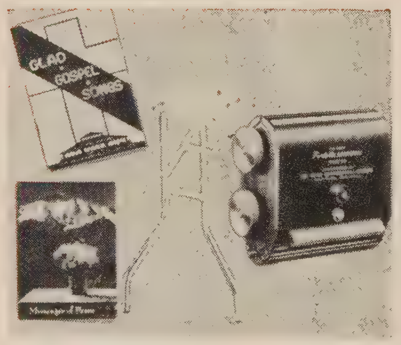

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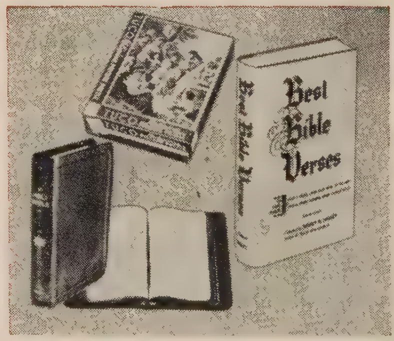

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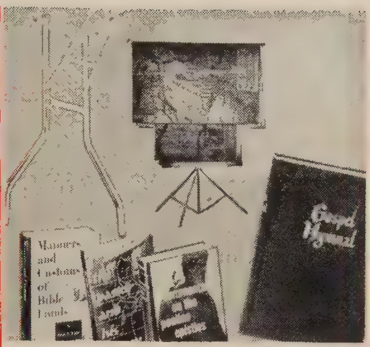

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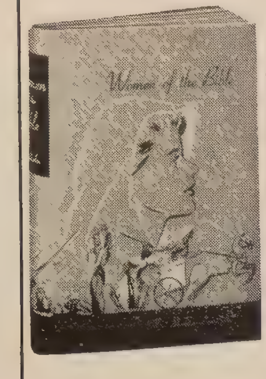

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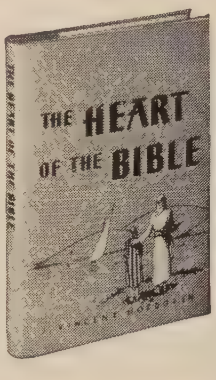

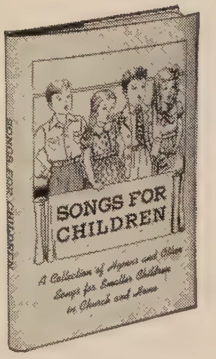
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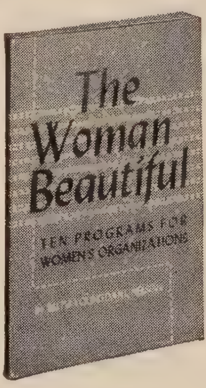

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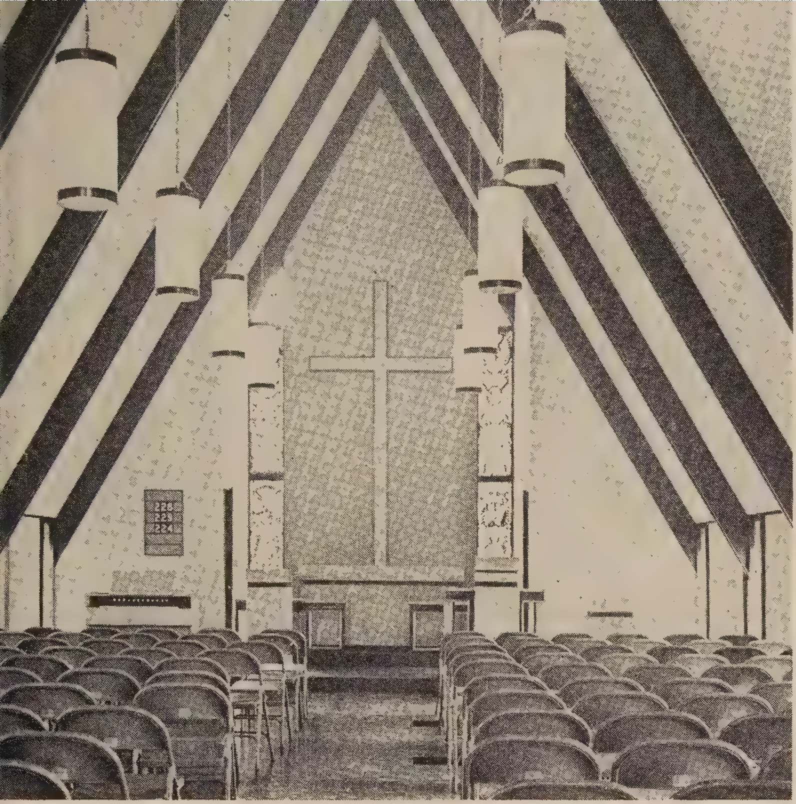

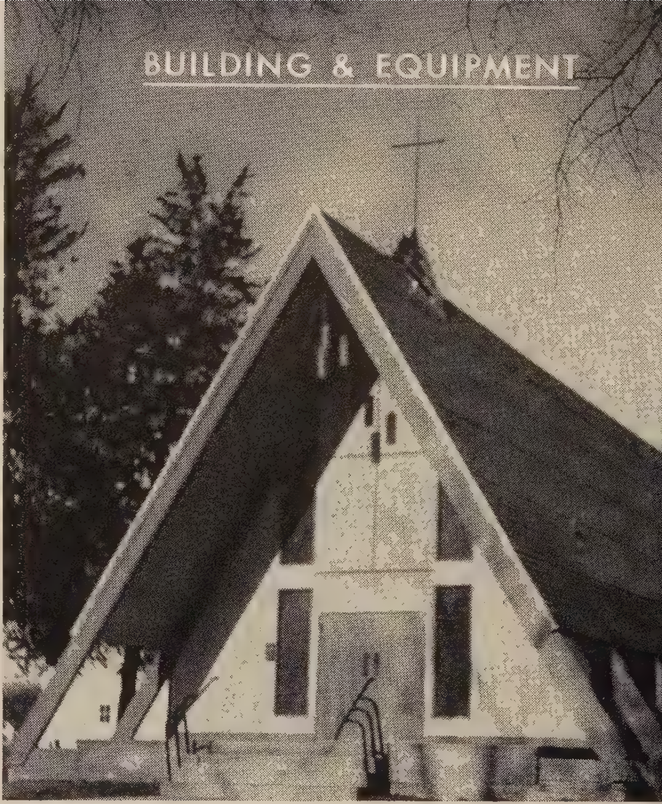

Simplicity keynotes both the interior and exterior of the portable mission chapels constructed by Creative Builders, Inc.

CREATIVE ARCHITECTS ARE

Building Portable Churches

by Jack Egan

Architect Eberhard said it couldn't be done, but he did it anyway. Today his church design has revolutionized small church building.

DOODLING at his drawing board one day in 1953, John E. Eberhard turned to give the morning mail a hurried inspection. He spied a crisp white envelope, opened it and scanned two freshly type-written pages.

Eberhard didn't know it then, but this was the letter that was to make his small designing corporation in Urbana, Ill., into the world's only producer of portable mission chapels. In less than two years, the company has erected nine chapels. Eberhard cut pieces for the first church in his backyard, but since then, he has built two factories to mass produce the chapel and make it available anywhere in the United States.

The letter that started all this came from the mission officers of the Central Illinois District of the Lutheran Church – Missouri Synod. It asked Eberhard to supervise the construction of a pre-fabricated chapel in Urbana. The district organization planned to build a mission chapel there and had asked a midwestern firm to ship the building. But the board wanted Eberhard there to coordinate the work.

The letter explained that Eberhard had been chosen because of his ability and his relationship with the Lutheran student center on the University of Illinois campus. Eberhard had received his architecture degree at Illinois and had built two homes with another graduate student in less than a year.

After studying the proposed plans carefully, Eberhard decided not to take the job. In the first place, he and his partner had just extended their corporation – Creative Building, Inc. – to five members. The new corporation had problems of its own: designing and building modern homes in the Champaign-Urbana area. Secondly, Eberhard did not care for the mission board's plan and choice of building construction.

Less than a week after Eberhard had sent his reply, he received another letter. This time the board chairman asked him to build a church for $10,000 and have it ready for dedication in six weeks.

Eberhard pondered the second letter. He talked over the possibilities with his partners. All five men sat at their drawing boards for two days trying to draw up plans that would fit the specifications. And all five reached the same conclusion. It would be impossible to design and build a church for that price. So Eberhard wrote the chairman of the board and explained his findings.

In spite of Eberhard's second negative reply, a week later he received another letter from the mission board.

This instructed him to go ahead and build the mission chapel in Urbana. The board chairman told him to design and build a portable chapel that would seat 150 people and that could be disassembled and moved to a dif-

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ferent location when the congregation was ready for a larger building. The letter specified no maximum cost, but Lutheran Church officers were relying on him to turn out the best possible product at the lowest cost as fast as possible.

With such an offer, Creative Buildings, Inc., turned from designing homes and started to work on the church plans.

Eberhard's problems were not over when construction began, however. All planning was entirely new. Eberhard had come across the idea of using basically an equilateral triangle while he had been stacking drawing cards in his office one day. The equilateral triangle was easier to build than a quadrangular construction because of equal stresses. But the first time the frame was put together, one of the walls was out of proportion and the structure leaned. It had to be rebuilt but it took less than a day to straighten the braces. Eberhard admitted that he kept planning from day to day.

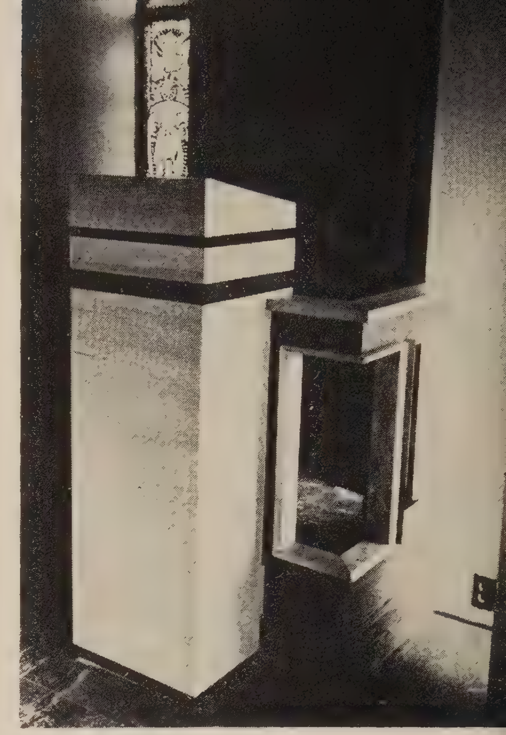
As soon as the frame had been built, Eberhard decided on using plastic plywood siding and asphalt roofing shingles. He filled the windows with blue-green glass with pebble finish. The outside still didn't look like a church. Passers-by asked what it was going to be and were somewhat offended when workers told them it was to be a church.

Eberhard then thought that the best thing to do was to make the interior as attractive as possible. This meant designing the furnishings. It was a new step for Eberhard because he had never tried interior decorating. But he designed special light fixtures first, then decided on plasterboard for the walls and a fiber-board ceiling. Wooden trusses were left exposed and painted a contrasting dark brown. Furniture was harmonized with the design of the building, using birch and fir stock to match the trusses.

Finally the church was ready. Members of the mission board attended the dedication. Most of them were shocked when they saw the exterior design of the modern edifice. But the inside was simple and strikingly church-like. At once board members told Eberhard to take his plans and pictures to the synod office in St. Louis. Church officials there sanctioned his model as an official mission chapel and sent him on to the synod's national convention at Houston, Texas.

By the time Eberhard got back to Urbana, requests from all over the United States were pouring into the little office.

Churches of this type could be built at a reasonable rate, but Eberhard thought the price could be diminished if the church and its furnishings could be mass-produced. No building concern would mass-produce his idea, so Creative Buildings, Inc. took another step. It built its own factory in St. Joseph, Ill., ten miles east of Urbana.



Chancel furnishings created for the Urbana church are of birch and fir.

Parts were sent from the factory to sites where churches were being constructed. The most memorable site was at Fremont, Neb. A newly-ordained minister started a congregation at Fremont in September and wanted to have a church built before winter set in. Construction began November 15 and the church was dedicated December 27 in time to beat the severe Nebraska winter.

The portable church of Creative Buildings, Inc. has been a success, but Eberhard is not surprised. In fact, he claims it is a dream come true. Eberhard is the son of a Lutheran minister in Louisville, Ky. When his father found out that John was interested in architecture he told him, "If you could design and build a low-priced chapel, there would be a great demand." That was more than ten years ago. Today the portable mission chapel is arising all over the United States.

Churches have been completed at Norfolk, Va.; Huntington, West Va.; Waverly, Ohio; Jerseyville, Ill.; Marquette Heights, Fremont and Urbana, Ill. Two other churches are under construction at Normandy, Miss., and Evansville, Ind. Eberhard has had many requests from ministers in western states and has just finished negotiating to build a second plant in Monterey, Calif., to service the western states.

The church is not prefabricated; it

is panelized and portable. It is not portable in the sense that the church will be in one place one Sunday and in another place next Sunday. A congregation may erect this as its first structure and later build a larger church on the same site, reselling the original church at more than 80 per cent of its original dollar value. Creative Buildings' first experimental church in Urbana will be moved next year. The congregation has started work on a larger permanent building and upon completion, the portable church will be sold and moved to another location.

According to Eberhard's basic design, the church comes in packaged sections and may be built on concrete piers or a basement. The church can be erected in two weeks by either professional workers or members of a congregation. The church in Jerseyville was built by parishioners with professionals installing only the plumbing and heating. The package church is complete. Plumbing, wiring, heating fixtures, windows, seats and interior furnishings are included.

The exterior of the building, while not conventional, is a simple expression of this structural system. The basic form is an equilateral triangle — the Christian symbol of the Trinity. Eberhard said that the equilateral triangle was used because that type of construction is easiest and it costs less to build a wall than it does to build a ceiling.

The vestibule, which has a dropped ceiling, creates a transition between the outside and inside, and provides circulation space. Off the vestibule are two washrooms, and behind these are closets for coats and hats. Space above washrooms is accessible by a dropstair and may be used for organ space and storage. The nave has ample space for seating 160 to 180 persons or for holding six Sunday school classes simultaneously.

Eberhard and his partners have had special furniture, stained windows and other church items designed by University of Illinois professors.

And so, in only a few months, Creative Buildings, Inc., have accomplished what they thought was impossible — the construction of inexpensive portable churches.

The church is a striking edifice. It is modern and fits the trend of contemporary architecture. As Creative Buildings' motto, "We can supply everything but the first sermon," implies, it is a tremendous boost to a new congregation. Creative Buildings, Inc. has built a modern church with a purpose — to inspire everyone to worship the Lord with simplicity and sincerity.

END

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Actually, about 95 per cent of the workers in about 95 per cent of the Sunday schools have at least once bombarded their superintendent, pastor, or chairman of the board with questions on partition problems.

The solution, obviously, is partitions.

But providing partitions for Sunday school is not simple. Requirements are that partitions be absolutely soundproof, noiseless in operation and extremely inexpensive and so far no manufacturer has performed the miracle.

Evangelical Christians need partitions more than any other group because of enormous Sunday school growth. Today's average Sunday school is larger than ever. According to latest statistics the average American Sunday school has less than 130 pupils. But a recent CHRISTIAN LIFE survey among evangelical churches revealed an average membership of 261, or more than twice the national average. This is understandable because of the stress which evangelicals put on the Sunday school.

And since church memberships of liberal and evangelical churches are quite comparable in size, evangelical churches frequently have a desperate space problem with their Sunday schools. That's where the partitions come in.

Although home-made wooden screens or heavy curtains prevent vision from one class to another and are very inexpensive, they do not retard much of the sound. Curtains can be strung in clothes-line fashion across the Sunday school room.

Other suggestions include those given by Violet Carlson in her *Christian Educator's File:* "Use large porch shades that roll out of sight to the ceiling, or monks cloth that is attached to rings which slide along pipes or wires. Put wooden frames around large corrugated cardboards and join together."

Some of the modern wooden or plastic partitions are very effective in preventing sound. One of them, the Richards-Wilcox "40 Decibel" Sound Retarding Doors, claims to have a built-in sound retarding value that is equal to a four-inch clay tile plastered wall.

The Stanley Works of New Britain, Conn., which specializes in garage doors, manufactures wooden accordion doors for Sunday school partition use. The doors are operated from an overhead track. Doors can be accommodated up to 15 feet in height in openings of any width.

Foldoor, manufactured in Indianapolis, Ind., is made from a rust-proof steel frame covered with a flame-resistant, plastic-coated fabric. It also operates from an overhead track. It comes in 14 different colors and can be especially treated to give a larger degree of sound reduction. It claims to be the quietest of folding doors.

The Rolscreen Company of Pella, Iowa, puts out a natural wood folding door. A standard Pella Wood Folding Door installation gives an average 20.75 decibel reduction. They are built for widths up to 30 feet and heights to ten feet.

Modernfold Doors from New Castle,

Ind., are also built on a steel frame. They are covered with flame-resistant vinyl covering and can be cleaned with soap and water.

New folding doors just produced by The Hough Shade Corp., Janesville, Wis., claim great sound resistance. The vertical pantograph frame is covered with a five-ply laminated material.

Other firms which manufacture folding doors are Extendoor, Inc., Muskegon, Mich., and Roth Brothers of York, Pa.

Mills Company of Cleveland, Ohio, puts out a movable wall which weighs less than eight pounds per square foot, but is more soundproof than a tile and plaster wall twice its thickness.

Among the chief talking points for the manufactured partitions are their beauty, space economy and adjustability. These partitions are considerably cheaper than permanent walls. Partitions, of course, are able to enlarge or condense the size of a room, and this not only will enhance Sunday school teaching but it will also provide larger space for midweek programs.

In most Sunday schools, partitions aren't a luxury; they're a necessity if you want to do an effective job of teaching the Bible. END

DISCIPLINE PROBLEMS

(Continued from page 64)

Restless activity can often be directed into purposeful responsibilities. Simple duties such as marching leader, blackboard monitor, crayon custodian, room monitor, and week-by-week appointments to assist with the class, will do wonders with children. Older pupils who are given an opportunity to develop their talents and to work on projects will begin to pay attention because you have put *them* into the picture.

It may be you. Naturally you will hesitate to look too close to home for the clue to the trouble, but you might as well face it.

Do you get to Sunday school early enough? Do you provide the pupil with some constructive activity as soon as he arrives? Do you keep things moving or do you flounder through the lesson and give him a chance to move in and take over? Do you love him enough to get to know him and appreciate him as a real friend? Do you pray daily for each one? Do you ask others to pray with you, especially for the problem pupil?

Look for the clue to the problem, take the necessary precautions, and expect to get attention. What a thrill it is to discover that your pupils *are* paying attention . . . no, not necessarily to you, but to the vital truth that you are relating to their lives. END

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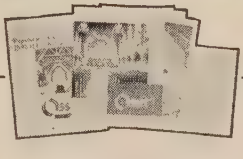

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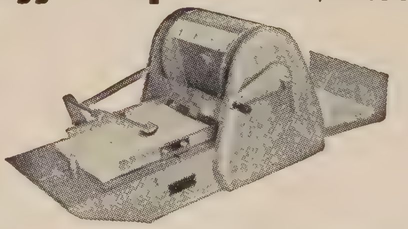

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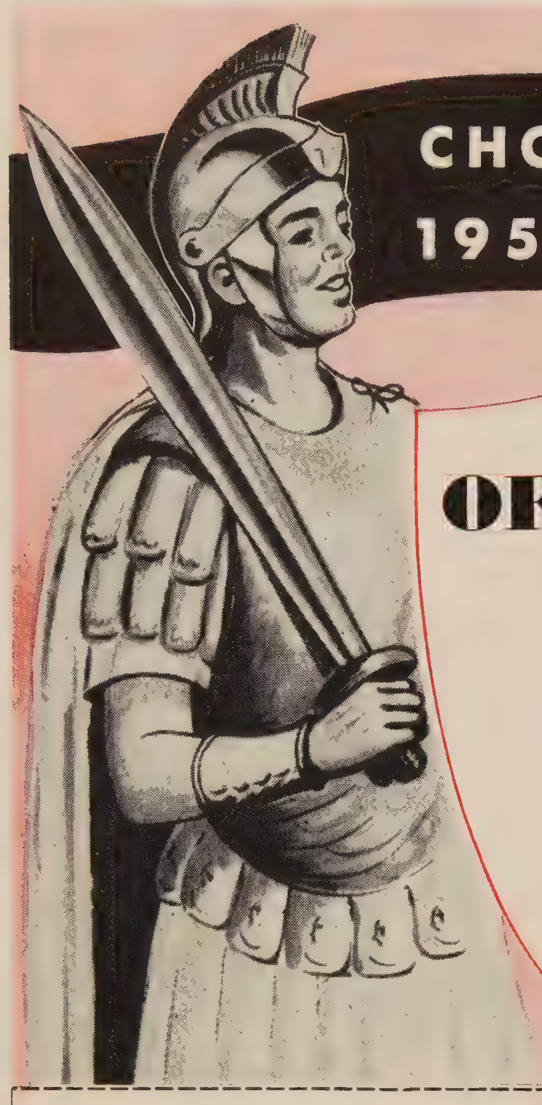

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Magic with a Message

by David Hoy

A surprise ending to your lesson may produce an astonishing pupil response.

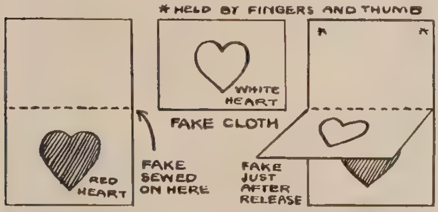
CALL it magic, gospel tricks, surprise object lessons, or whatever you want. But if you use this method of teaching occasionally, you can guarantee tremendous interest.

Either of the following "magic" object lessons will be found especially useful with Primary and Junior age children. In the use of magic the trick must be incidental to getting over the message.

God says He will "create a new heart within us," and that we will become "a new creation." This can be vividly pictured by the transformation of the heart.

From black, red and white cloth, construct the article shown in the diagram. Notice that a flap is made large enough to cover the lower half of the whole piece of black cloth. Sew the red heart to the whole cloth, and the white heart to the fake cloth.

Holding the fake half together with the top half of the whole cloth by thumb and fingers, gently shake the object, releasing the fake cloth. It will instantly cover the red heart, creating the illusion that the heart has changed color. Practice this before a mirror, and if the cloth is not heavy enough you may have to weight the fake cloth.



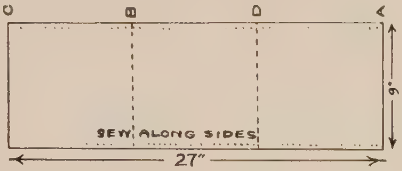
A new heart is "magically" created.

This idea comes from an old book entitled *Seeing Truth,* which is now out of print. It was written by Rev. H. Woolston, magician. You will find that other ideas such as changing a cross to a crown will adapt to the same treatment.

In the second trick, an egg represents sin. Use of the bag which is described here will enable you to demonstrate that no matter how we try to hide sin it always turns up and will be found out.

Secure a piece of black cloth 9" x 27", needle, thread and a plastic egg. Of course, dimensions of the cloth may be enlarged if you prefer, but this is about standard size.

Noting the diagram, fold A over to B and sew along the sides. Now fold again so that D and C are even along the top of the bag and sew this. You now have a bag with a false side or pocket. Put your hand into the bag and feel along the bottom edge. You will find that by putting the egg into the bag and pushing it into the secret pocket you can turn the bag inside out, and the egg will not be found. Gently shake the bag, and the egg will fall to the bottom of the bag so that you can reach in and get it.



Sin often hides in a "false pocket."

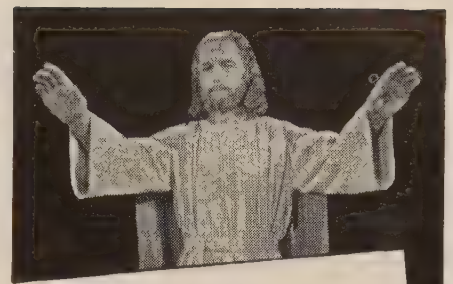
Illustrating Num. 32:23, you may work up various stories such as the discovery of some property stolen by a young boy, or of a lie told by a child, etc.

Use just enough talk to be interesting and to get across the point from the Bible, and remember, these tricks are not merely for entertaining, but for teaching truth. END

Metal Craft Handwork

Metal Craft No. 2, a kit of eight gold aluminum-foil plaques to make, has been produced by the Standard Publishing Co. The kit offers many possibilities for vacation Bible school handwork if adapted to the lesson material. Diagrams are included on various subjects; and instructions are given for tracing the picture on the foil and painting it. The finished pictures may be framed or used as bookends. Metal craft is especially good for children from 8 to 12 who will cherish the handwork long after vacation Bible school is over.

For further information, check item C99-A on Readers' Service Card inside front cover.



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Make an Attendance Chart

by Sylvia Mattson

ATTRACTIVE attendance and memory-work charts can be made from the scraps that remain from cutout projects. Start with a very simple one, for instance, such as a bouquet of balloons.

The stems and circles are drawn on a sheet of construction paper or light weight bristol board. Make one chart for each pupil with his name on it. A number of circles are cut in various colors from scraps of construction paper.

When a pupil recites a piece of memory work satisfactorily, he is permitted to select a colored circle and paste it on his chart in one of the outlined circles. When he has recited all his memory work, he will have a bouquet.

If used as an attendance chart, permit each pupil present to select one "flower" to place on his chart.

You may prefer to place your balloons in a flower pot. Cut a pot from colored construction paper and paste on placard. Draw stems and outline of balloons in their proper place with green ink.

By folding the paper and cutting your flowers in various shapes, you will have a variety of patterns. Since the outline for the flowers does not need to be shown on the chart, the pupil may select any shape or color of flower he desires.

Before preparing a chart, the teacher will need to know how many pieces of memory work will be required in order to have space on the chart for all of it. If used for an attendance chart, she will need one "flower" outline for each Sunday during the quarter.

Children like color and do not mind if all detail is removed. Thus, the charts illustrated will prove pleasing to the children. You will also find them simple and economical. END

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The new Radiant Colormaster projection screen announces three new basic features: center-mounted patented Tension Control, an all metal spring roller and a lever operated fabric look. The screen fabric is a special silver treated material, and sizes range from 30" x 40" through 50" x 50". Screens are produced by the Radiant Manufacturing Corp.

For further information, check item C100-A on the Readers' Service Card on Inside Front Cover.

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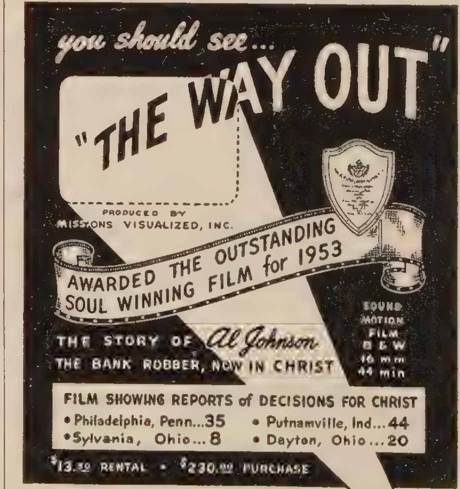
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Organize Your A-V Activities

by Harry Bristow

SUDDENLY booming popularity of visual aids in the local church is creating a need for a new department. Unregulated, visual aids in the church are either unused or misused. As a result, most churches today can profitably use a visual aids department.

In order to function properly, the visual aids department needs a director. This person should be more than a visual aids enthusiast. His experience and training must enable him to look at the ultimate purpose.

Do not select someone who is already loaded down with responsibilities. Being visual aids director is a big job all by itself.

The director should be in charge of correlating visual aid methods and materials with the work of all departments of the Sunday school. To do this he will need to be familiar with the program of study in each group and to consult with officers and teachers on their needs. His duties will include the establishment and upkeep of a visual aids budget, and promotion of their use.

The film library should be under his supervision as well as the training of individuals in the use of materials and equipment. He will organize an equipment operators unit and advise on the purchase of new equipment.

But don't expect him to do it alone. If you want these duties performed well, the director should be assisted by a committee representing various church departments. Assign each member to one phase of the duties outlined above as an assistant to the director.

You'll find your visual aids department to be much more efficient if committee members have many of the director's qualifications. At least one of them should be a capable operator. Each one should be thoroughly familiar with the needs and lesson materials of the department which he represents. Together, the committee should work on distributing the budget.

Their most important assignment will be to preview all materials. Films should be evaluated by a minimum of three committee members.

Since doctrinal and scriptural accuracy of all materials must be measured, each committee member, as well as the director, must be a born-again Christian with a vision for souls. The church will then be assured of a doctrinally sound and fruitful ministry through visual aids. END

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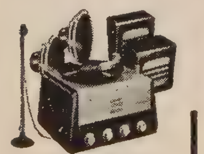

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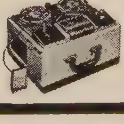

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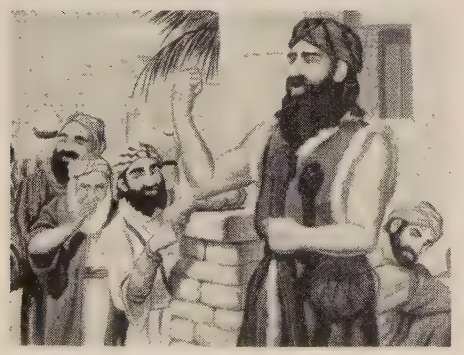

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FILM REVIEWS

editor

HARRY BRISTOW

World Vision Presents New Factual Drama

AUDIENCES will long remember the martyred Korean pastor in the film *Dead Men on Furlough*. Great Commission Films has put together a very effective action drama for World Vision, Inc. The plot centers around a factual story related by Dr. Bob Pierce from his experiences in Korea. The story is prefaced with newsreel scenes of the military might of Communist Russia and the threat of international Communism. As the commentator says that "Communists are dead men on furlough," Lenin's body is shown.

The film proceeds with the story of how, just prior to the war, Dr. Pierce visited a village where he exhorted the people to stand firm for Christ. Shortly afterward these people were engulfed by the Communists. Amidst the ruthless terrorism of the Communist regime, the Christians are shown standing true, led by the example of Pastor Chai and his wife. Dramatic fervor is added by the miraculous escape of his wife from death at the common grave murder of a host of Christians. After telling her story over the United Nations broadcast, she is captured and held as a hostage with her husband. Put on the radio at the Communists' order to repudiate his wife's confession and their belief in God, Pastor Chai is brutally murdered as he reaffirms his faith with the statement that Christ is the only hope of men.

As Dr. Bob Pierce speaks with Mrs. Chai, the film ends with a dramatic challenge to the viewers to live for Christ.

This story of 20th century martyrdom is a must for all Christians to see. It's been a long time since this writer has been so stirred. We would point out that this format is entirely different from that previously used in Dr. Pierce's films, in that it is dramatized from beginning to end. We feel sure audiences will welcome this new style. Running time 40 minutes, black and white.

Red terrorism is vividly portrayed.

■ *Now the Day is Over* is an illustrated hymn with background music by Bethel A Cappella Chorus. Tidings-Cross production, four minutes, color.

■ Witnessing is one of the most neglected exercises of Christians today. A healthy Christian continually is burdened to reach others. Multitudes of young people all over America have never heard the gospel, and a most effective means of reaching them is through people of their own age. To this end, a production, encouraging a Christian witness has been produced by Tidings under the title *Four to Go*.

A group of church young people help launch a visitation program to the youth of their community. A group of four, they are faced with the unwillingness of one of their number, Marty, to help. In a bus terminal, Marty meets a young woman who relates the sad plight of her friend Jean and herself. Although too late to help this young woman, Marty, with her friend Frank, visits Jean. They are instrumental in arousing her interest to attend their church.

I recommend using the film in young people's societies of the local church to encourage them in a visitation program to all the young people in their community. Running time 15 minutes, black and white.

■ *C. O. Baptista* has produced another challenging illustrated film sermon. This time it is Dr. Oswald J. Smith, using the text Matt. 9:35-39 for his sermon *A Passion for Souls*. Many have not had the opportunity of hearing this man of God with his burden to reach the lost for Christ. I recommend this film especially to young Christians, since it undoubtedly will develop and increase a desire to reach the world for Christ. 30 minutes, black and white.

Films in Brief

The following temperance filmstrips, released through WCTU, are recommended for use with children and young people: *Dollars and Sense, Smoking's Something to Think About, The Chance of a Lifetime.* Recommended for use with young people and adults are *Ceiling Unlimited, Danger! Drinking Drivers, He Went Straight Home, A Tower of Strength; He Ran a Race.* All 35 mm. filmstrips, black and white.

Boy Marries Girl and *A Christian's Attitude About Sex* are recommended for unmixed groups since they provide excellent study material. I would suggest very careful preparation. 35 mm., black and white filmstrip. Church Screen production.

END

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(15 minutes)

BETRAYAL IN GETHSEMANE
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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ **After serving his first charge for two years, a minister whom I know changed his doctrinal views to those of the Reformed position. At that time his wife encouraged him to change and she also became a member of the Reformed church. At present, however, she can no longer support him doctrinally.**

She has left the Reformed position in favor of the Baptist position and doesn't even attend the church of which her husband is pastor. Since there are no churches of her liking in the community she attends no church, but confines herself to the radio. Doctrinally, the pastor feels he cannot compromise and his wife, no doubt, feels the same way. What is her responsibility before God to her husband and to his congregation?

The teaching of the Scriptures is very clear as to the responsibility of the wife to her husband. In the creation God said, "I will make him an help meet for him" (Gen. 2:18). We have contracted those two words into one, "helpmeet," but the thought in the original is that the wife is to be a worthy and capable helper for her husband. The New Testament declares that the wife should be interested "how she may please her husband" (I Cor. 7:34). The Word also says, "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22); and that the wives be "good, obedient to their own husbands, that the Word of God be not blasphemed" (Titus 2:5; see also I Peter 3:1). The Proverbs declare that the wife should be "a crown to her husband" (12:4), and that "the heart of her husband doth safely trust in her . . . she will do him good and not evil all the days of her life" (31:11-12).

In the ministry it is especially important that the wife be a loyal and enthusiastic helpmeet for her husband. Among equally earnest Christians there are doctrinal differences, to be sure, but both the Reformed and the Baptistic positions are in the framework of evangelical and biblical Christianity. The wife may have doctrinal differences which are discussed and considered in the home, but the Word of God makes it clear that it is her duty to help her husband in God's work. Not so to do, in my opinion, would be grievously failing to do the will of God for which one must make answer at the judgment seat of Christ. Not only should she attend her husband's church, but also she should loyally and enthusiastically put her shoulder to the wheel in its work.

■ **My Sunday school class bowls on Friday nights. Is this wrong?**

A generation ago bowling was held in low repute; but in the past years much better places have been made for bowling with surroundings that are more wholesome, with the result that some church groups are members of a church bowling league. Whether or not attendance at such an event in a bowling alley is a good testimony will depend to a large extent on the character of the place in which the bowling is done.

■ **One Sunday our pastor's theme was "The saints are constantly surrounding us." He stated that the saints of old plus our departed loved ones are surrounding us today and watching to see if we live the best and highest lives, making use of all opportunities to serve Him. I do not agree. I believe that once we go beyond this world of sin we no longer observe the failures and suffering going on below. How do you feel about it?**

There is considerable difference among equally earnest Bible believers as to the degree of consciousness experienced by those who have died in Christ. The Scripture is very plain in its teaching that "to depart and to be with Christ . . . is far better" (Phil. 1:23); and "to be absent from the body (is) to be present with the Lord" (II Cor. 5:8). Without doubt those who have departed to be with the Lord are conscious of Him, and almost certainly of each other. There is no clear indication in the Scriptures, to my knowledge, that our loved ones are conscious of what is transpiring in this world.

■ **What is meant in Matt. 21:36 by "idle words?"**

The adjective idle means useless, without purpose, or serving no good end. For example leisure time, rest and recreation are not "idle time," because they serve a good purpose. Just so, pleasant, cheerful, encouraging, helpful, happy words, even though at times they may seem quite light and trivial, are not the same as idle words, because they, too, can serve a good purpose in helping and encouraging others. It is the effect of the words and not their content that makes them "idle." It is told of the late Charles H. Spurgeon, perhaps the greatest soul winner since the days of St. Paul, that on occasion he would declare, when there was cause for real merriment, "Let us thank God for wholesome humor."

END

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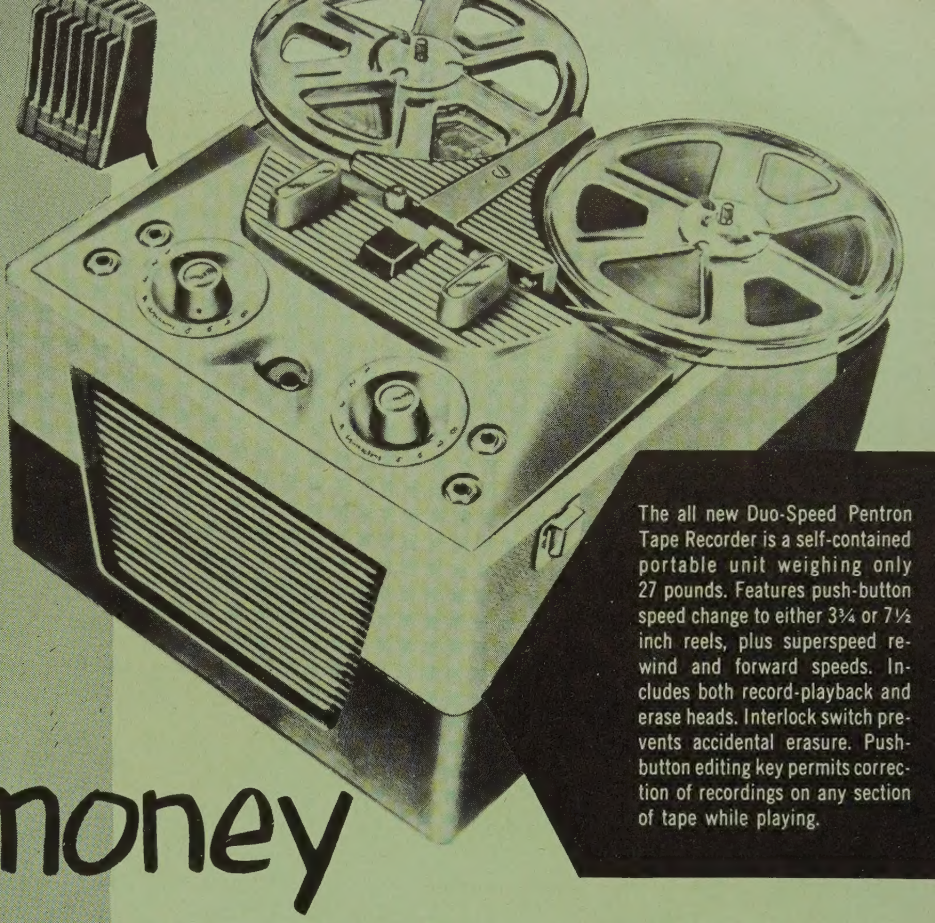

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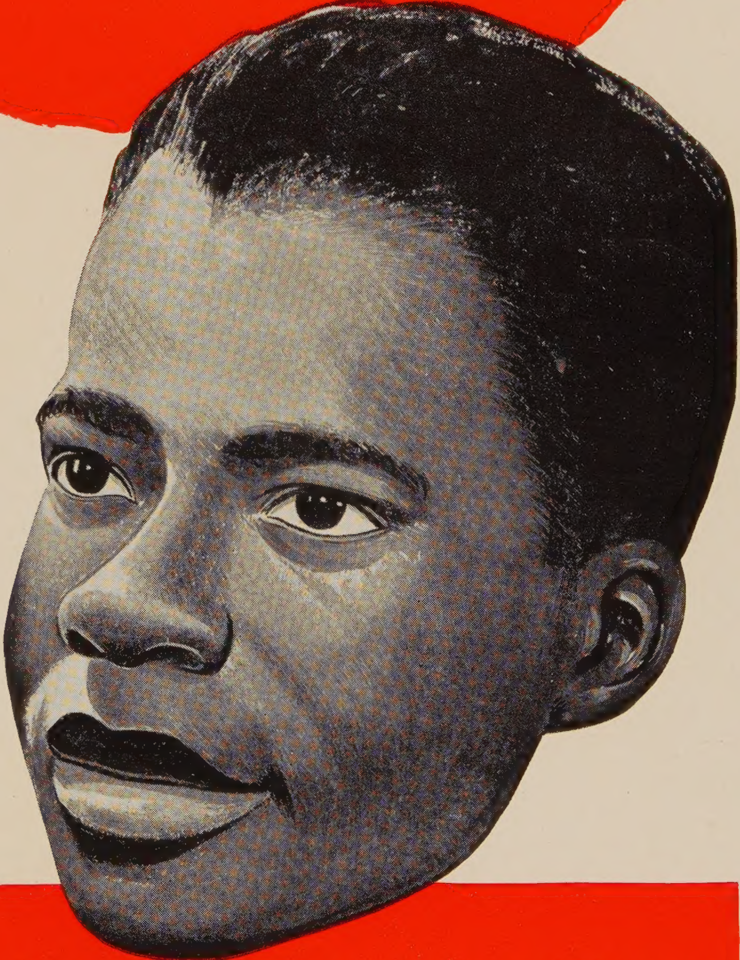

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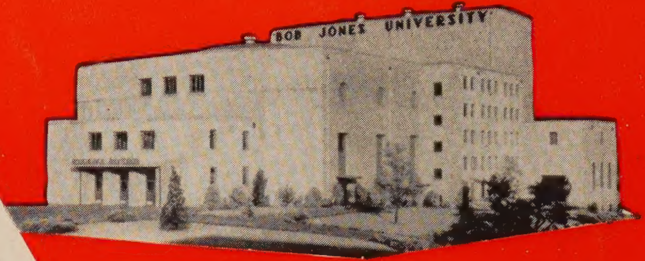

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